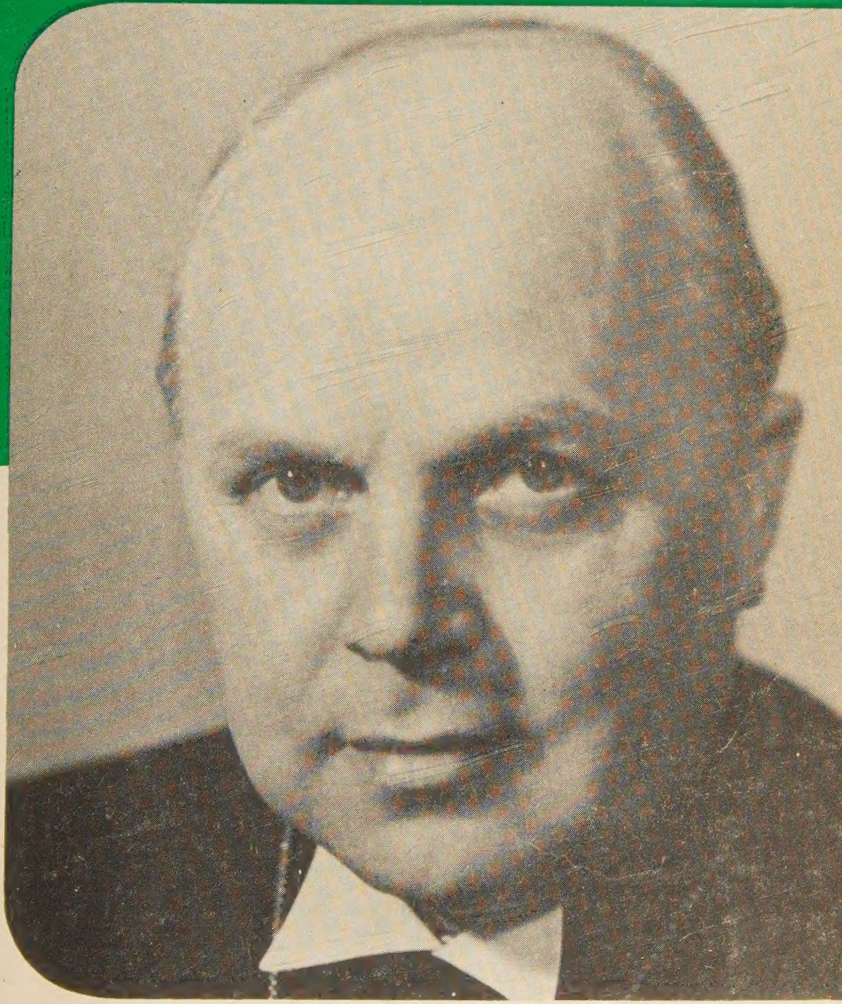
LUTHERAN



NEW HEAD OF LUTHERAN WORLD FEDERATION

Bishop Hanns Lilje of Hannover

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p. 48

AUGUST 27, 1952

"We Had An Incident"

"WELL, WE HAD an incident yesterday." My friend Martha's voice over the telephone was cheerful in spite of the ominous sound of her news. Yesterday was to have been her daughter Cathy's first experience eating at a restaurant, and I knew Martha had been fearful of the venture.

"Oh—oh," I said, visualizing several uncomfortable incidents that might be caused by a precocious three-year-old.

"But it wasn't bad," Martha hastened to assure me.

"You mean she didn't spill her milk or refuse to eat?" I asked.

"Nothing like that," Martha replied. "I guess her daddy's promise to take her to a different restaurant every day on our vacation trip if she was good at this one must have impressed her. She really *was* good."

"Then what happened?"

"Something we didn't expect," Martha laughed. "Cathy was real quiet while Bob gave our order. She continued to sit without saying a word, just looking around the dining room and watching all t
But when our food was brou
Cathy found her tongue. She
hands, bowed her head, and said
that carried clear across the ro
say grace!' And she was half w
'Come, Lord Jesus, be our guest'
and I recovered enough to quie
explained to her that in restaura
our table grace silently, while I
not to giggle."

"WERE THERE many people in
rant?" I asked, when our chuckl
sided.

"Yes, but I'm afraid I concent
hard on my food after that and
the reactions," Martha said. "A
though, one elderly couple stop
table on their way out. The
hand on Cathy's head and said
my child for reminding us to
Somehow, I didn't feel emba
more."

—ERNESTINE

The LUTHERAN News Magazine of the United Lutheran Church

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THE CHURCH IN THE NE

Plan made for World Council assembly

Two years would zip by in practically no time at all, leaders of the World Council of Churches were aware. Because of the speed at which time flies in the postwar world, they would have to hurry with their last-minute preparation for the assembly scheduled in Evanston, Illinois, in August 1954.

Leaders met this month at Nykoebing-Falster in Denmark to consider how the world assembly can speak sharply to the present-day world about "the Christian message of hope." They suspected that Americans would be disappointed by the lack of short-range optimism about world affairs which might be expressed at the assembly.

To lighten the risk of bogging the assembly in grim theological speculations, five sub-themes that Americans like to talk about were selected: Evangelism ("the mission of the church to those outside its life") . . . Social Questions ("responsible society in a world perspective") . . . International Affairs ("Christians in the struggle for world community") . . . Intergroup Relations ("the church amid racial and ethnic tensions") . . . Laity ("the Christian in his vocation").

Dr. Franklin Clark Fry, as vice chairman of the Council's executive committee, presided at sessions held at the residence of the Danish Lutheran bishop of Maribo, Halfdan Hoegsbro. There will be 595 official delegates of 158 churches at the Evanston assembly, it is planned. Ninety-three will be Lutherans (13 from the ULCA).

Friends after 300 years

Just 300 years ago a sensitive young Englishman, George Fox, clim dle Hill in Lancashire on a Ju ing and had a vision. "The Lo see atop of the hill in what had a great people to be gathe

Enough people believed in sion to start them quaking an in religious fervor. Some of th refuge from their disapprovi bors by settling in William Pen land colony in the New World

This month Quakers from vania and elsewhere went back Hill to celebrate. They heard s icism from Dr. Elton Trueb said today "thousands of Quak 'quake' nor do they shake any has been one of their policies to convert others to their belief sands of modern Friends do of themselves as missionaries even a little uncomfortable at tion of the word," said Dr. Tru

About 1,500 Quakers ass Town Hall in Oxford for a w membrance and resolved to their peace-loving service to distress.

Christian Science versus fluor

Christian Scientists may h teeth because of fluorine in the water, but they won't like it. they were still fighting their lo against the new idea.

Oklahoma City had decide the plan for adding fluorine to as a dental health measure. I pulsory medication," said Will Wall of the Christian Scien committee. The city council the protest.

Fluorine cut down tooth de

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THEOLOGICAL SEMINARY
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nong school children in New- New York, in eight years, it was . Similar results have been hieved in dozens of other com- . But in Peoria, Illinois, when luorine was proposed, Christian s objected that the city has no force them to take medicine ie they want a drink of water. "violation of religious freedom," otested.

should be bridge

ppeal to East Germans to let the be a bridge spanning East and is made this month by Protestants in. "Especially where political are facing what apparently is an able gap," said the East Zone nen, the church should be per- o hold together the people sep- by their governments.

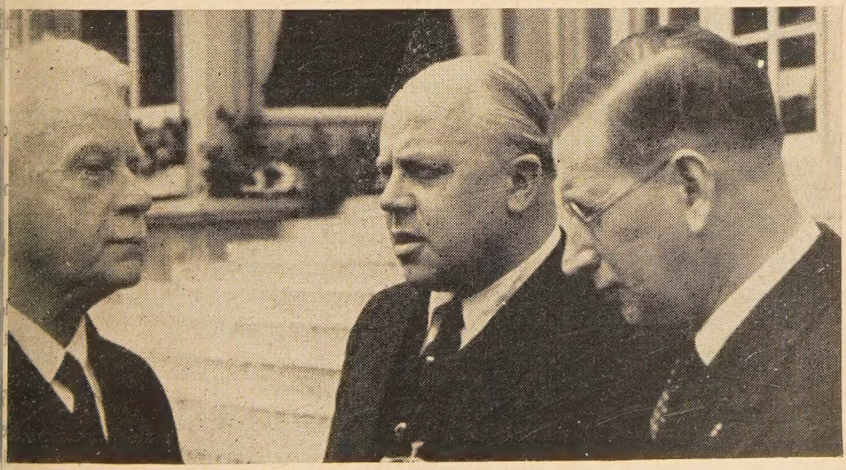
ed isolation is the surest way of ng men and finally driving them against each other," said Bishop belius. On behalf of the Berlin- burg Synod, meeting in Berlin, inded Communists that "total- itarian states seem to insist on regarding countries beyond their control as 'enemy nations' and consider a state-of-war with non-Communist systems as essential to their life.

"This is diametrically opposed to the Christian way of thinking," said Bishop Dibelius, Christians "always see the possibility for reconciliation and the promotion of peace in all countries," he said.

Misquoted

A New York *Times* headline this month said "BISHOP DEFIES REDS . . ." The story was about Bishop Otto Dibelius of Berlin. It described his protest at the Berlin-Brandenburg Synod meeting against Communist attempts to split apart the church along the East-West boundary.

Berlin newspapers had misrepresented his criticisms, explained the bishop. They said he had made "a violent attack" on the East German government. He had no intention of taking an aggressive attitude, he explained. That would destroy what little chance remains for a peaceful settlement of church problems.



GERMAN CHURCHMEN DON'T WANT TO BE SEPARATED
Hans Meiser, Hanns Lilje of West Zone, Bishop Niklot Beste of East Zone

The synod had asked for specific things: 1) removal of travel restrictions such as prevented East Germans from attending the Lutheran World Federation assembly, 2) permission for graduates of West German seminaries to serve in East German congregations, 3) guarantee that the church youth organizations in East Germany will not be liquidated.

Every effort has been made by the church to maintain good relations with the Russian Zone government, said Bishop Dibelius. For a time the government had shown "a certain amount of good will," he acknowledged. Since the signing of the West German peace contract with Britain, France, and the U.S., "attacks on the church have increased and have entered a new phase."

A Communist newspaper in Berlin replied this month that "the alleged hampering of the churches by the East German authorities exists only in the witchcraft laboratories of Western propaganda."

Church membership grows fast

It has been only a dozen years since less than half of the U. S. population was enrolled in some church or synagogue. Now 58 of each 100 residents are on the rolls, the National Council of Churches reported this week.

Biggest increase in U. S. history came during the 1940's, when 22 million were added to church rolls. During the 30's the gain had been only 5 million.

Total in 252 religious groups at the end of 1951, the Council said, was 88,673,005, a gain of 1,842,515 during one year. Roman Catholics claimed 29,241,580 members; Protestant churches 52,162,432.

A majority of Protestant churches don't include children under 12 in their membership totals. These chil church-related families total al million.

Membership in the U. S. of largest religious groups in the is reported by the NCC as follo

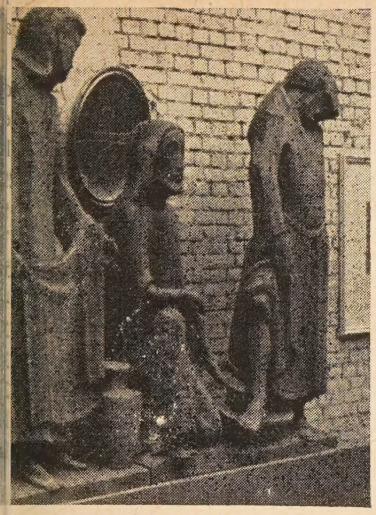
1.	Roman Catholic	29,
2.	Methodist Church	9,
3.	Southern Baptist	7,
4.	Jewish	5,
5.	National Baptist USA..	4,
6.	National Bapt. Amer..	2,
7.	Protestant Episcopal ..	2,
8.	Presbyterian, U.S.A. ..	2,
9.	United Lutheran	1,
10.	Disciples of Christ	1,

Missouri Synod is censured

Year by year the Lutheran Missouri Synod had becom friendly and co-operative with of the National Lutheran Counc one of these, the American L Church, it had in 1950 drawn u trinal agreement which may intercommunion between these c

But the Missouri Synod's o panion in isolation from other L —the Wisconsin Synod—had b ical of Missouri's experiments i ship. This month at the meetin Synodical Conference, of whi souri and Wisconsin are membe souri was accused of "deviati the Scriptural practices on wh fellowship is based."

"The American Lutheran C said another Synodical Conferen ber, the Norwegian Synod, "by tinuing fellowship with the Lutheran Council, the Lutheran Federation, and the World Co Churches, and by its union neg with the synods of the Ameri theran Conference, and by its pronouncements regarding the t



GERMAN ART—1952

an Lutherans and Americans were harply different in their church 952 than in their theology. Stark, l, brooding wood carvings and s exhibited at the Hannover ly were repulsive to many Amer- ut Americans responded well to day German church music.

', has demonstrated that it is a itly erring church body."

John W. Behnken, Missouri resident, said his church has no n of dropping its negotiations American Lutheran Church.

ehnken told the Synodical Con- that his church was still nego- ts doctrinal agreement with the oping to straighten out 10 points h there has been some criticism issouri pastors.

the agreement was said not to the Synodical Conference voted 52 to postpone further action on stion.

ek relation with Federation

ty-five Missouri Synod Lutherans ficial visitors at the Lutheran World Federation assembly in Hannover this month. More Missourians attended as unofficial visitors.

Missouri may seek some sort of advisory relationship with the World Federation, Dr. Behnken said this month. He was particularly impressed by a sermon by Bishop Hanns Lilje, new Federation president. It was "a straightforward presentation of the Gospel of Christ," said Dr. Behnken.

When interviewed by The LUTHERAN regarding future relations of the Missouri Synod to the World Federation, Dr. Behnken said his church could not apply for full membership because it could not take responsibility for all opinions expressed at the Hannover assembly. He mentioned as an example a question raised by a European theologian regarding infant baptism.

Following the Hannover assembly the Missourians met with representatives of eight churches (in Germany, Finland, the Netherlands, France, Australia) with which it is in fellowship. Australians had called this a "world conference of orthodox Lutherans." At the conference the churches agreed to act together in seeking an advisory relation with the Lutheran World Federation.

When Dr. Behnken notified the Synodical Conference that the Missouri Synod might seek closer relations with the Lutheran World Federation, the Wisconsin Synod president, Dr. John Brenner, said this would be "unscriptuural." Dr. Behnken explained "we are not contemplating fellowship, but some kind of relationship where our testimony might be given."

The chairman of the meeting ruled that further questioning of Dr. Behnken was out of order, for the report on the proposed action of the Missouri Synod was given merely as a courtesy.

"Orthodox" Missourians get out

Cautious Missouri Synod leaders had hesitated over such a radical step as taking their church into full membership in the National Lutheran Council, although a majority of Missourians are in favor of this. Leaders felt there would be a sharp rebellion among the minority who oppose the action.

Rebellion came last year, after Missouri ratified its doctrinal agreement with the American Lutheran Church. But the number of pastors who could persuade their congregations to act against their synod was fewer than a dozen.

The rebels cut loose from Missouri, and established the "Orthodox Lutheran Conference." They accuse the Missouri Synod of "a high-handed Bible-defying spirit of church dictatorship," and say Missouri is becoming "too liberal theologically."

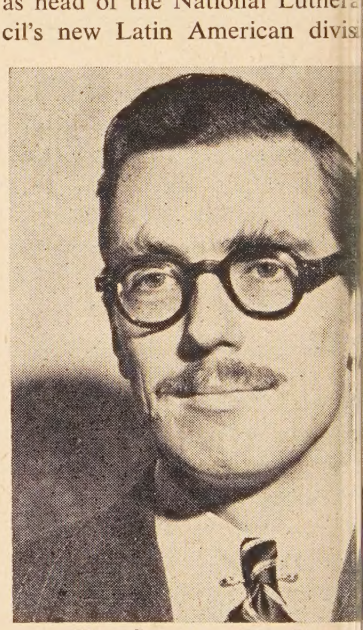
One congregation seeking to join this splinter group was in court this month when some of its members opposed the pastor, the Rev. Francis Schupmann, in his desire to take them into the "Orthodox Conference." Members of the small St. John's Church near Detroit Lakes, Minnesota, voted 16 to 10 to terminate Mr. Schupmann's relation with the congregation. The pro-Schupmann group changed the locks on the church door to keep the anti-Schupmann group out.

American will direct World Service

New department created by the Lutheran World Federation this month, called Lutheran World Service, will combine the overseas relief work and refugee resettlement sponsored by Lutherans of America since the war. Such work will be financed by the 52 churches of the World Federation. Until now most of the financial support has come from Lutheran World Action funds se the United States and Canada.

The Rev. Henry J. Whiting wa this month by the LWF executi mittee to direct the new departm present he is executive secretar Lutheran Welfare Society of M He is a member of the Ameri theran Church.

Mr. Whiting expects to take position on May 1. During the the Service to Refugees will be by Dr. John Schmidt. Dr. Ste Herman, who has led the rese program, is returning to the Uniti as head of the National Luther cil's new Latin American divis



DR. STEWART W. HERM *Got Golden Cross*

Americans honored at Hannov

From some of Germany's old respected universities came hon grees of Doctor of Theology f icans who have helped solve postwar problems. Degrees were at Hannover during the Luther

on assembly.
lburg University gave a doctor-
ie Rev. Martin Dietrich who is
ive years' service in the church's
id reconstruction work in Ger-
Goettingen University gave its
e to Dr. Paul C. Empie, execu-
ctor of the National Lutheran
The Rev. John A. Scherzer,
of the European Desk of the
Lutheran Council since 1948,
a doctorate from Erlangen Uni-
Also from Erlangen came a doc-
or Dr. Fredrik Schiotz of the
ecutive staff.
r. Stewart W. Herman who has
Federation's Service to Refugees
948, the Golden Cross of the
hurches of the Baltic States was
d. The honor was awarded by
nop Teodore Grunbergs of the
church-in-exile.

Church postpones merger action

years of further study of a pro-
erger with the United Lutheran
was agreed on by the Danish
ical Lutheran Church this month.
rch has been considering a plan
ne a ULC synod.
onvention meeting in Omaha de-
"instruct the synodical commit-
Lutheran Church Relations to
negotiations with the U.L.C.A.
he next three years in order to
dditional information on many
tails involved." It asked its com-
o present reports on progress in
at the 1953 and 1954 conven-
ith a final report due in 1955.
Danish Church voted to change
e to American Evangelical Lu-
Church. This action must be rati-
he 1953 convention before going
ct. Membership of this group is
0,000.

Aid for church ushers

Efforts to raise standards of church ushers have been made for some time by the University of Nebraska. Schools for ushers have been conducted by the university's extension division three times in the past five years. Latest help offered is a filmstrip *The Art of Church Ushering.* Advice is given in the film about the usher's clothing, manner of greeting people, proper seating arrangements, alertness to the congregation's comfort and active participation in the service.

Dr. Elmer Million, director of the NCCC audio-visual department, said the film would be used widely during the coming year by his department. He added that many industrial corporations, such as General Motors and American Foundry, are using noon hours and training programs to screen religious films. "A more intense and widespread interest in religious audio-visual materials than I have ever before observed is apparent this year" he said.

And so forth

Religion is ignored in the American college, the ninth annual Institute for Higher Education was told at Nashville, Tennessee, by Dr. Charles T. Thrift, Jr., of Florida Southern College. "Even church-related colleges have been forced to adopt the education patterns of state schools." Speakers urged the need "to put God back into the educational picture."

Radio-conscious People's Church in Montreal, Canada, has built its new edifice like a broadcasting studio. Its 486-seat auditorium is square with a flat ceiling, completely soundproofed. Microphones dangle above choir and congregation. A glass-walled control room is back of the auditorium. Three programs are broadcast weekly from the church.

World News Notes

News from the North

While summer was setting heat records in more populated areas of North America, two widely diverse discoveries were reported from the cool and sparsely settled regions of Northern Canada.

North of Lake Athabaska in northern Saskatchewan are two tiny hamlets of Goldfields and Fond du Lac. Population of Goldfields dwindled from 246 to 8 as gold mining operations ended in 1943. Fond du Lac was once a fur-trading outpost; now only a few Indians live in its dilapidated shacks. But that will all change.

First uranium rush in history will make boom towns out of Goldfields and Fond du Lac once again. Gold is "secondary stuff now," said one prospector. Adventurers, prospectors, traders, Indians and representatives of great industrial companies are racing to file claims to the abandoned gold fields where the now-precious source of atomic power is rumored to lie awaiting their pick-axes and shovels.

Whooping cranes found

Only a few hundred miles north of Lake Athabaska are the Northwest Territory's two huge lakes, Great Bear and Great Slave. Along their shores treeless bogs discourage all but hardened trappers who venture across the ice that covers them eight months each year.

A few weeks ago two scientists of the U.S. Field and Wild Life Service flew their small amphibian plane back from Great Slave Lake with exciting news. They had discovered the breeding ground of the almost-extinct whooping crane. One of America's giant birds, five feet tall and often with an eight-foot wingspread, the cranes once darkened the skies as they flew on their annu mile migration from the Arct Gulf shore of Texas. Their voices, from which they got th could be heard for many miles

Now only a few remain—a experts believe. Discovery of th ing ground may make it possib what enemies have reduced th bers. Then efforts can be mad tect and preserve them, so fu erations can still see the lo birds and hear their famous w

Ornithologists hope that Aud cieties will help finance an e next summer to study the cran ing habits and try to find if som or some natural enemy is the the decline in numbers.

HUMANISM AND REL

By REINHOLD NIEBUHR

Though they have common sources errs in regard to man's virtue an

PROFESSOR RUDOLPH BULTM eminent German theologian, h an article on "Christianity and ism" for the *Journal of Religi* ought to help clarify the relatio the two.

ording to Bultmann, Western civi- t rests upon two sources—Greek l thought and Biblical Hebraic- an faith. These two sources are in ent in their common appreciation emphasis upon the dignity and ness of man. The alliance between s however always uneasy because isagree on the character of man's gifts.

classical and modern secular hu- n, the emphasis lies heavily upon rational endowments, his logical nalytical faculties, in short, his n" as the mark of his uniqueness. iblical view regards man's reason y part of his unique endowment it defines as the "image of God" nich it describes as a radical form dom in the human person. It is the erson, in the unity of will, memory, derstanding which bears the "image ."

ORDING TO THE CLASSICAL and mod- ular view every extension and de- ent of the human mind represents gain. This is why, in the modern man's rational conquest of nature ed the prestige of rational human- significantly, and why this human- d such an optimistic view of the consequences of man's conquest of and the development of technical tion generally.

ording to the Christian view the of man and the "misery" of man xtricably interwoven in his free- very extension of freedom there- volves the possibility of both good il; for evil is never merely the of "nature" against the operation id." Evil is in the person and not re. It is man's inclination to "self- his undue concern for himself. This is not overcome by any extension of minds. If the center of personality is not changed, the mind still remains the servant of the self.

ONE REASON why the Christian view has achieved a new relevance today is because modern developments have proved that there is a more intimate relation between what Madison called man's reason and self-love than the rationalists have assumed. A technical civilization obviously increases man's capacity for good and for evil. In other words, the force of sin is stronger than humanism admits and therefore the necessity of "grace" is greater. By "grace" we must understand every force in life and history which persuades and beguiles self-centered man to forget himself and to realize himself by letting go of himself and seeking the good of his fellows.

Humanism removes every mystery from human selfhood. Christianity on the other hand declares that man stands so far above and beyond nature and reason that he can understand himself only in his relation to God. Modern humanism tends to equate the "dignity" of man with his virtue. Christianity on the other hand recognizes that the "dignity" of man consists precisely in that freedom which makes it possible for man to sin.

There has been a tendency to equate the Christian and the rationalist humanism, on both the Christian and the secular side, particularly in America. But no good purpose is served in doing so. Humanism and Christianity must and do always have a common front against cynical and nihilistic creeds, but when dealing with utopian illusions, as embodied in communism for instance, it is important for Christianity to insist upon its own interpretation of human nature. Secular humanism has too many illusions about human virtue and man's individuality.

Washington

C.O. WORK PRO

IN WORLD WAR II, conscientious objectors to military service were sent to Civilian Public Service Camps, where they worked without pay. Under the present Selective Service law, COs are assigned to jobs with government agencies or non-profit organizations, and are paid the prevailing wage.

It took many months to iron out the details of this new approach to the handling of COs. Such problems as whether a man should choose his own job, whether he should be permited to work in his home town, and what types of work would be acceptable, had to be decided by Selective Service. Finally the regulations were completed and the program was officially launched on July 1.

How it works

Men who are willing to perform noncombatant service are classified I-A-O, and enter the armed services as medics, chaplains' assistants, etc. Those whose conscience will not permit them to do this are classified I-O, if their local board is convinced that they are sincere in their objections, and are eligible to be assigned to civilian work.

Each state Selective Service board has a list of institutions, agencies, and organizations that are willing to hire COs. Some are connected with the government, such as state hospitals, the Veterans Administration, and the Bureau of Indian Affairs. Others are private agencies, such as hospitals, schools, and church organizations. Each employing agency must be approved by the state or national Selective Service office.

A number of church groups, including the historic peace churches, have created job openings for COs and have applied for accreditation. The law perm agencies to send COs overseas program of relief and rehabilita

COs can choose

A MAN WHO HAS BEEN classifie may wait to be called up by h draft board, or he may volunt apply at once for assignment t Each man has the privilege o three types of employment w would be willing to enter, and su whatever information he has abo ings in these lines of work. Unles a good reason, these must be aw his home town.

If none of these is acceptabl local board, it submits three types which it would approve. If the none of the three acceptable, th is submitted to the state Selective director, who sits down with bot and tries to arrive at some ag If this proves to be impossible, board selects the type of emp and orders the CO to report for

It is expected that governmen tions will be given priority ov with non-profit organizations church agencies. How much we be given to the individual's p will differ according to the persc mood of the local board.

For years Great Britain a other countries have been more than the U.S. in the treatment citizens whose conscience places the minority. The present law provement over previous ones, a the U.S. as one of the countri freedom of conscience is more empty phrase.

—ROBERT E. VAN

mans Welcomed the World

ELSON RUFF

A hundred thousand church people of Germany came eagerly to see their fellow-Christians of other lands

ALVE TRAINLOADS of people from er North Germany poured into ver on Sunday morning, Aug. 3 final day of the Lutheran World tion Assembly. At the streetcar platform in front of the main , loud-speaker equipment was used ct the crowds toward the stadium the afternoon session would be

city was already crowded with n a n s attending the "Lutheran Hundreds of buses had brought ions from distant places. Many slept each night on straw bunks hundred tents—each big enough —provided by the British army. ween 60,000 and 80,000 (estimates) were finally assembled in the adium when the afternoon pro- began. Evidently there was deep among these people to see and he Christians of other lands. It ed often that some tired-looking n housewife would timidly ask a r if he were an American. If he yes," tears came into the woman's s she told how grateful she is for which came from America when mily was starving.

WOMAN told me of her daughter ith her husband and three children migrated to Caracas in Venezuela. d a picture of the children to show oudly. But she is troubled by the hat these children will grow up t their church. I could explain that the Lutheran World Federation has recently organized a congregation in Caracas, and said I would send her daughter's address to the pastor. It seemed to me that was a sharp illustration of the scope of the World Federation—that I, from the United States, could tell a mother in Germany about a new church established in Venezuela.

Numerous American pastors had gone out from Hannover on the two Sundays of the Federation assembly to speak at church services as far as 50 miles from the city. They brought back strikingly similar reports. People in the German congregations wept softly as the sermons began. It wasn't sorrow. It was joy in being in a world Christian fellowship.

ON THAT LAST Sunday morning of the Assembly, churches were crowded everywhere in Hannover. I myself attended services in three churches, and was wedged into standing-room-only crowds more tightly than people in the New York subway rush hour.

The most solemn of the services was in the Aegidienkirche of which only jagged sections of the walls remain. This church is not to be rebuilt, but will be preserved as a memorial to all who lost their lives in World War II. Dr. Franklin Clark Fry spoke at this service. He recalled the shouts and sobs of the dying engulfed in destruction in countless places. "Lord, have mercy" is the cry which rises from every thoughtful heart, he said. He spoke of the consola-

tion and hope of the Christian.

Dr. Fry was again one of the speakers (and spoke in German) when the multitude assembled in the stadium for the final meeting. Bells rang a wild tocsin. A great procession of German youth carrying pennants of their various regional groups marched into the center of the field. The sun shone brightly over the large assembly during the 90-minute service.

There were addresses by Bishops Anders Nygren of Sweden and Hanns Lilje and Hans Meiser of Germany, and brief greetings from the Rev. P. Daffa Djammo of Ethiopia, Dr. Johannes Stolz of Australia, the Rev. Karimuda Sitompul of Indonesia, the Rev. Stefano Moshi of Tanganyika, M. Charles Delbruck of France, Dr. Marcus Rieke of America.

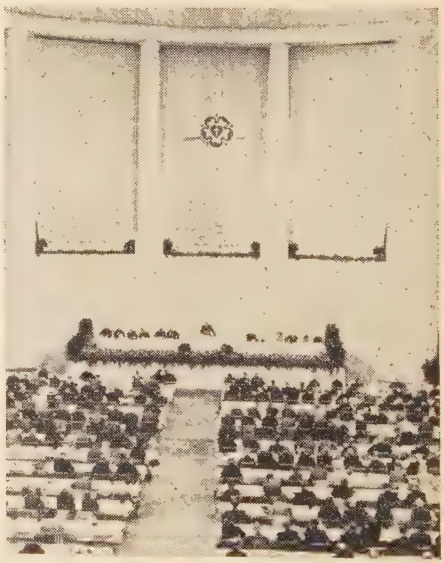
WHATEVER ELSE this world assembly may have been, one thing it surely was —an opportunity for a multitude of the church people of Germany to experience kinship in a worldwide fellowship of faith. Perhaps this was the meaning of the strange title given to an evening program held in the huge City Hall gardens. It was called "An Evening of Encounters," when 12,000 gathered to meet one another, sing hymns together, and hear addresses by such persons as Dr. Julius Bodensieck of the United States, Dr. Edgar Popp of Yugoslavia, Bishop Niklot Beste of the German East Zone, and a half-dozen others.

On that evening also the youth group was present—more than one thousand—equipped with some sort of torches that blaze about an hour. They marched single-file around the lagoon in the middle of the garden, until the gleam of the torches was scattered everywhere through the assembly in the quiet twilight.

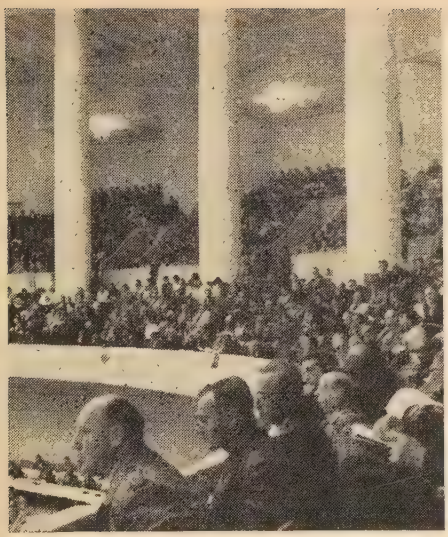
AND ALWAYS we were conscious that a large company of those who intended to come to Hannover had been prevented from attending. They were the Germans from the East Zone. To meet them it was necessary to go to Berlin.

They were there, at a four-day meeting beginning after the close of the Hannover assembly. A few had been stopped by East Zone police on their way through Potsdam, and their Lutheran Week programs and credentials taken from them. But they came on anyhow. People from every area of the East Zone met in both the east and west sectors of the city. Bishops prevented from coming to Hannover, such as Hugo Hahn of Saxony, Moritz Mitzenheim of Thuringia, were present for this gathering. Perhaps there were 20,000 in all.

Berlin itself is an amazing postwar spectacle. There are still many acres of dead city, where the rubble is only slowly being shoveled away. The vast gaping wounds of Berlin will not heal for years.



DOME ROOM OF STADTHALLE
Twelve hundred delegates and visitors sat at desks for the business sessions



CROWDS WATCHED THE PROCEEDINGS
Three galleries were usually filled

Here, it seems to me, was wreaked the most colossal destruction ever known on earth.

But much of the city, especially along the *Kurfurstendam*—Berlin's brilliant Fifth Avenue, in the west sector—is brilliantly rebuilt. The shops are attractive and well-supplied with goods. People fill the theaters or sit in docile leisure in the sidewalk cafes. The hotel where we stayed, the Kempinski, is the most up-to-date I've ever seen—for it opened only five days before we arrived. It was constructed with Marshall Plan assistance.

In Berlin one finds less of the excited tension of East versus West than one reads about in American newspapers. I got in a taxi and asked the driver to take me into the Russian sector. We would go through some back street, I supposed. But we drove right down the Charlottenburger Chausee and through the Brandenburg Gate with the red flag flying over it. We were stopped twice, and each time the driver said something to the policeman and we went on. No one asked me any questions.

INSIDE THE MARIENKIRCHE all seats were filled and people were packed tight in the aisles, in the gallery, wherever people could stand. To turn half-way around occasionally was a major maneuver. The crowd sang the hymns strongly in that immense church with its white walls, splendid wood carvings, impressive pictures. A powerful organ in a gold and silver case carried along the surge of song.

Bishop Otto Dibelius, fresh and almost youthful-looking at 73, strode up the stairs to the high pulpit from which he has preached some of his most courageous sermons. Bishop Nygren, Dr. Fry, and Bishop Meiser were other speakers. In other churches that night there were a score of Lutherans of other lands speaking to large congregations. Besides speaking in the Marienkirche Dr. Fry spoke also that evening in the huge wreckage of the Cathedral where a congregation was assembled in the crypt, the only place left for people to gather in that huge building.

And when the Marienkirche service was over, and Dr. Fry and Bishop Meiser got in a car to take them home, people circled the car 10 deep to look in at these men from the free world, and to wave and shout greetings. One man told me he is pastor of a congregation on the extreme eastern edge of the German East Zone, and spoke of his difficulties in conducting the instruction of the young and in other parish duties. Others were telling of their similar experiences, none too grimly, but eager to explain their situation to friends.

A RECENTLY PROPOSED law in the East Zone will put an end to the division

As 12,000 Gathered for "Evening of Encounters"
Lagoon in City Hall garden provided the setting

into the old German states, Mecklenberg, Brandenburg, Saxony Anhalt, Saxony, Thuringia. It puts the territory under unified rule, but subdivides it anew into 15 administrative districts. It is believed that travel permits will be required to go from one to another, and that such permits will not be given church leaders. This would prevent an East Zone German bishop from exercising supervision over his assigned territory.

Bishop Dibelius, who lives in the western section of Berlin, had recently been limited to one-day permits allowing him to travel into East Germany where most of the churches of his jurisdiction are located. However an appeal was made directly to the Russian official now in charge of church affairs in the East Zone, and this resulted in removing the restriction.

But life goes on. These East Germans have seen many dark days in the last dozen years, and don't seem to think anything can be worse than some things they have already survived. A majority of the people seem content to take what pleasures they now have as light-heartedly as they can, reckless of tomorrow.

The church people, more serious, demonstrated in Berlin this month that they have a surer foundation of faith. They trust their God. And this month they had a splendid opportunity to feel that they are not alone in their Christian faith but that multitudes all around the world stand with them in this unconquerable faith.

✠

Christians are the only considerable body of people in this country who still sing, because they are the only people who have got anything left to sing about.
—Canon G. Ireson

FIGHTING IGNORANCE IN ASIA

A PICTURE STORY

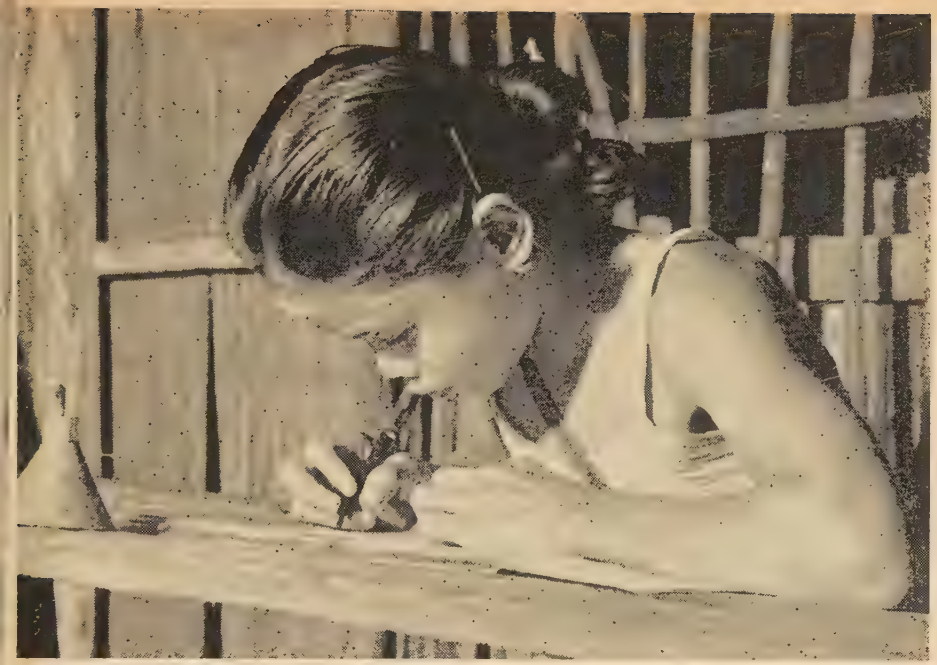
Although Southeast Asia is the home of some of the oldest civilizations known to man, it is also an area where human life is cheap and illiteracy is general. Its people are currently engaged in a great effort to shake off the widespread ignorance which has been holding them back in their age-long struggle against want, hunger and disease.

Christian missions have brought the first rays of hope into the lives of many in this region. Lutherans have pioneered in parts of India and Indonesia to bring the Gospel and improved living conditions. New missionary work is now starting in Malaya.

Pictures on these pages are provided by UNESCO (United Nations Educational, Scientific and Cultural Organization) and show some work being done under UNESCO auspices in this part of the world. Above, a bearded teacher conducts school at Haldwani, India. In an area noted for its tigers, impenetrable bush and malarial swamps, this school is now aided by voluntary contributions from other lands through UNESCO.

Outside the school at Haldwani, students start for home after the day's classes. Though a few ride bicycles, bare feet seem to be in style. More than 700 pupils attend this school, which is typical of those that now educate women as well as men to take a place in the social and public life of their land. One of India's fine educational institutions is the Lutheran Andhra Christian College, located in the Guntur section.

Education in India ties in with practical needs of the everyday life of the community —hygiene, farming, use of tools, trades, elements of sanitation, handicrafts. Because bulldozers and gas engines are almost unknown in Alipur, India, this local variation was invented. It's a "bullock-dozer"—a simple metal tray or scoop drawn by oxen.



In Borneo, traditional land of the head-hunters, women are being trained to fight disease. For the first time, many are going to school to learn to read and write. Above, a young Sarawak girl is busy at her desk in school. Star pupils are selected to become nurses and midwives who will bring their first hygiene and health services to many communities.

Rice farming in Indonesia still follows old-fashioned patterns, but progress in many fields is rapid. People who less than a century ago were fierce cannibals now have an independent republic. Indonesia's Batak Lutheran Church, biggest Lutheran body outside the western world, is now largely self-sufficient.

Visiting nurses pay a call in Sarawak, Borneo, where the nation's health program run by the government, with UN help. Teachers are sent by WHO (World Health Organiztion) and train Bornean girls to become ward nurses for hospitals, midwives and visiting nurses. Winning the confidence of the community is an all-important beginning for missionaries and for health workers. Friendly visits and interest in the family welfare are important. In ths Sarawak home the children seem dressed for comfor

A lesson in how to bathe the baby is given to a new Borneo mother who looks on with interest as the nurses demonstrate. The rest of the family pays rapt attention to the proceedings, too!

Mission work carried on by Christian denominations has included for many years attention to the medical and hygienic needs of people in backward areas of the world, too. In India, United Lutheran Church missions operate nine field hospitals, many with training schools for nurses. They have nearly 800 beds. Best known are the Kugler Hospital at Guntur, the Baer Hospital at Chirala and the Rajahmundry Hospital.

She's Learned About America

By KATHERINE BENION

A Japanese school teacher who studied Christianity and democracy here looks forward to strengthening these causes in her homeland

LAST MONTH A HAPPY Japanese girl, Kei Sasaki, left the campus of Susquehanna University in Selinsgrove, Pa., to start a trip to the Lutheran World Federation Assembly in Hannover, Germany. After two years of study here she was on her way back to teach at the Lutheran Boys' School in Kumamoto, stopping at the invitation of the Federation to speak on "The Christ I Know."

To talk with Kei or to hear her as she goes about speaking at religious and social gatherings reveals that she is exceptionally well qualified to talk on the subject. "I've known the mean, dissatisfied, restless life of those without Christ, and I've experienced the happiness, joy, and contentment that comes only to a true Christian," Kei explains.

BORN IN KUMAMOTO, where her father was a government language teacher, she learned early of the conflict between Christ and Buddhism. In her own family it did not assume the serious proportions she had seen in many others. Her mother was a Christian, her father a Buddhist. Fortunately, her father had been greatly influenced by a Christian friend and wanted his children to attend Sunday school.

When Kei was six, her father was sent to Hawaii. Here she attended church regularly and learned to have daily prayer. When she was 12, her father died suddenly and the family returned to Japan.

Kei's aim in life was to get a good education and then follow her father's footsteps as a teacher. She went to high school in Kumamoto and then to women's college in Osaka. "It was not easy to get this education," she explains. "My mother and I sacrified much."

JUST AS KEI was graduated from college with a degree qualifying her to teach English in high school, war with the U.S.A. started and Kei had to leave Osaka immediately. She went to her mother's country home near Kumamoto, but not for long. A government order told her to work in the Mitsubishi factory. "And as it happened," says Kei, "this seemingly unfortunate thing turned out to the best that ever happened to me."

When she started assembling airplane parts she found teachers from the Lutheran Boys' School at Kumamoto among her fellow workers. They had been ordered there by the government. Danger was everywhere and life was uncertain from one minute to the other. She saw bombings, people killed, homes destroyed, families torn apart.

"Again," observes Kei, "out of something bad came something good in my life. As the misery and horrors of war were brought before me each day, I began to think seriously about life. I saw how good life can be when lived in God's way, but what a terrible misery when man turns to such ungodly things as war. It was the war that helped me decide to give my life to Christ and His work."

Kei soon learned what it meant to have Christian convictions that were unwavering regardless of consequences.

SHOWING A FRIEND A JAPANESE SCREEN
Miss Sasaki and Mrs. L. S. G. Miller

At the end of the war Kei was able to accept a teaching position on the faculty of the Government Girls' School in Kumamoto.

HOWEVER, she scarcely had time to get settled when Principal Kiyoshi Kawase visited her and offered her a position on the faculty of the Lutheran Boys' School. Kei hesitated. It is not the custom in Japan for girls to teach at a boys' school. "I thought much about this," says Kei, "but knowing that the future of Japan depends on the boys of Japan being good Christians, I could not pass up the opportunity to do my part regardless of custom."

Kei soon found that life at the boys' school offered more than she had anticipated. She observed real Christianity at work in a school, but also saw it practiced in a home for the first time.

The example in the home came from Mr. and Mrs. Sedoris McCartney, Lutheran missionaries at Kumamoto. "Much of my complete understanding of what it means to be a Christian every moment of my life comes from them," Kei explained. "I was with them always. It made me happy to learn how Christianity could also strengthen family life."

The McCartney's helped Kei in every possible way. She interpreted for Bible classes held every Thursday. More and more people came. Then Friday classes were added and finally Saturday and Sunday classes. Soon Kei found her teaching duties and her work as interpreter kept her quite busy.

When it comes to activities, Kei found Japanese boys much like American boys.

Athletics rate tops and Kei is learning everything possible about them. From contributions she has received she is saving to buy uniforms for the baseball team at the school. "Boys' clothing is badly needed," Kei points out. "Very much is received from missionary societies and other groups for girls and women but little for men and boys. And so you see, to be dressed in a colorful baseball suit will be something these boys will never forget."

After spending some time with the McCartney's, Kei was confirmed in the Lutheran faith. She joined the Oye-Machi Lutheran Church in Kumamoto.

Kei not only served as interpreter for the McCartneys, but for other missionaries such as Dr. and Mrs. L. S. G. Miller.

When Miss Helen Keller traveled through Japan in an effort to help the blind, Kei went along to interpret for her.

BUT KEI WAS NOT to remain long in her new work. The Foreign Missions Board requested that some teachers come to the U.S.A. and train here for two years. Kei was one of the fortunate chosen to study here.

In August of '51 Kei arrived in Philadelphia to be met by Dr. and Mrs. G. Morris Smith of Susquehanna University. "It would have been much more difficult to get used to life here if it hadn't been for the Smiths," Kei explains. "Mrs. Smith helped me get acquainted."

Kei emphasized that many little things add up to make a person from abroad feel at home in the U S.A. For example, she hadn't been on the campus long when Dr. and Mrs. L. S. G. Miller visited there. The Smiths asked Kei along with several Chinese students to prepare special native dishes and serve them to the Millers. The event was a happy one.

"You see that Japanese doll and this candy box," said Kei. "I gave them Mrs. Smith and she said, 'I'll place the in the living room. They'll help to ma you feel that this is really your seco home.' They've done just that."

Many of the girls at Susquehanna ha given Kei a helping hand, too.

They gave Kei a home permanent. T result is that now Kei with her trim ha do, red coatsuit and white accessori looks like a typical American girl.

One other person whom Kei mentio constantly with gratitude is Miss Hel Shirk, of the Foreign Missions Board. C her she says, "She has been like a moth to me. She has given me constant a sistance in buying clothes and other nece sities. I do not believe I could have gotte along without her."

KEI IS EAGER TO LEARN all she can. Sh wants to take this information back help the growth of Christianity in Japa As a result this summer is a busy on Not only will she go to the LWF mee ing, she will also attend various yout camps such as Camp Nawakwa locate near Arendtsville in Pennsylvania South Mountain.

Says Kei, "The church has done man wonderful things in missionary work, bu nothing in this world can accomplis either in immediate results or endless in fluence what two missionaries like D and Mrs. L. S. G. Miller have done. Mi sionaries like them who are humble, lov the people, and are living symbols o Christianity are needed badly in muc greater numbers."

With eager expectancy of helpin Christianity and democracy, Kei look forward to returning to Japan. "Befor I experienced it I would have said it wa impossible for a person to learn so man good things about schools, church, home making, family life in such a short time.

THE FREE MAN

By RUBY LORNELL

The Bishop was confined to a prison cell but the real chains bound those whose spirits were not free

THE BISHOP AWOKE at five o'clock, as usual, and wondered why he felt so good. A feeling reminiscent of Easter Sunday morning. A feeling that something profoundly wonderful was about to happen. He looked around his cell. Nothing was changed. The light overhead still stared down unblinkingly in its searing, everlasting vigilance. The evil smell of accumulated filth was as bad as ever. The Judas-eye in the door still mocked at men's desire for a little privacy.

The Bishop turned expertly onto his back and reflected that hunger had not been an unmixed evil—not quite. When he had first entered this cell, his comparatively well-fed body had protested indignantly against such acrobatics, but now, even on this narrow plank-bed and with his hands fettered, he could do a neat flip.

"They should include that in seminary training," reflected the Bishop. "We may as well learn to do this sort of thing in as dignified way as possible."

HE HAD SLEPT WELL. Not once had Guard 693 come in and ordered him roughly to turn over on his back. The first night in 16 months he had been allowed to sleep without that overhead light penetrating his eyelids, until he had wondered if God's blessed dark-time of night actually existed any longer.

Suddenly it came to him. Today was his last day in this miserable place! From sheer force of habit he suppressed any visible signs of the thrill of pleasure that coursed through his thin body. Smiles always brought additional cruelty. The guards interpreted them as derision.

"Tomorrow when I wake up," thought the Bishop, "the first thing I shall do is to laugh out loud. What pure joy—to laugh aloud with my friends!"

He looked upward at the tiny barred window and repeated silently, as he always did on waking: "Blessed be Thou, O most gracious God, that again Thou hast brought light out of darkness and caused the morning to appear. And blessed be Thou, too, for that night of sleep on my stomach. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen."

HAVING COMMITTED himself to his Maker, the Bishop got up from his bed and began the day's routine. He dog-trotted around his cell 15 times. He performed the self-prescribed number of knee-bending exercises, although the pain made him grimace. He supposed all of this really wasn't necessary today, his last day. He knew very little of what his new surroundings would be, but he was certain there would be no walls crowding in on each other, crushing a man's body and his soul. And no overhead light.

A guard brought him the usual two large slices of black bread, and water.

"Thank you very much," said the Bishop. He remembered the first time he had said "thank you" to a guard—to his

night guard, 693, that had been. The poor man had almost dropped his great iron key.

Carefully he divided the bread into four large pieces. There would be no more until the evening meal of potatoes, and it stuck to the ribs better when it was rationed out over the day. He had learned the hard way.

AFTER HIS BREAKFAST, he knelt on the stone floor of his cell for the daily meditation and prayer. Then he sat down on his bed and did his "mental dog-trots" as he always called them.

As he mentally calculated 27 to the fourth power, he could hear the beautiful sound of the cell door as it would slam shut tonight—this time with him on the outside. He could still recall the terrible panic that had possessed him as it had slammed shut that first day.

At first his prayers had been filled with desperate pleas; finally, for himself, they had thinned out to only one: "Be merciful, God; spare me from the drugs." Rumors, pervasive enough to seep through these thick walls, had it that they were being used in some prisons, not in all. His prayer had been answered; the Bishop had been spared. And tonight—tonight he would leave!

As he recited to himself the Psalms, he could feel the delicious stimulus of the cool air as it would hit his bare cheek tonight when he went into the courtyard.

THE DAY PASSED AS USUAL. The same back-breaking work The same needless cruelty. The same faces—mostly despairing, a few still rebellious, a very few reflecting some inner calm and strength. The same tasteless potato soup for supper. Only after supper came a variation. Guard 693 came to the Bishop's cell with a pail of water and a large brush.

"Since you feel you must leave us th evening," he said mockingly, "we thoug you should do a little something to sho your appreciation for your visit with u Here, see if you can do something us ful for a change and scrub that cell clea We like it fresh for the new guests."

In spite of his aching body, the Bisho took a peculiar delight in the scrubbin It was as if he could, by removing ever sign of his stay here, somehow expia the injustice that had been committe But scrub as he would, there were sti spots on the floor.

"It's the blood-stains," he said weari to 693 when he came for the pail an brush. "Blood-stains won't come off."

The muscles in 693's face twitched. H bit his lip, then stomped off.

"That," reflected the Bishop as he la down on his planks, "was probably th best sermon I ever preached." And h fell asleep.

AT ONE O'CLOCK they came to wake him. He had slept soundly, and it wa difficult to awaken completely. As h stumbled to his feet, he heard thei voices . . .

". . . guess 693 must have had himsel a time last night. Got sick on me a whil ago . . . vomited all over the place . . foolish talk about his chains not showing . . . some prisoners free men . . . blood stains . . ."

The guard jerked the Bishop roughly "Here, free man, get moving," he shouted They laughed raucously, but the Bisho scarcely heard them.

His lips moved silently: "Lord, hav mercy on his soul."

Then, between men irrevocably boun in powerful, invisible chains, the free ma walked, head erect, with only fetters o metal to bind him, out to the courtyar to face the execution squad.

SOAP BUBBLES

BRINGING HOME THAT SOAP bubble stuff was a good idea of Dan's. The children went out on the porch right after supper and they've been out there ever since. Half the neighborhood children are there with them, squealing and having a wonderful time.

Dan had to hurry off to a meeting at the church and it seemed easier to finish the kitchen myself than bring the children in to help.

Rubbing a little lotion on my hands, I checked to make sure everything was in order. The kitchen itself looked quite nice if I kept my eyes turned away from the door to the "shed." That place is not only an eyesore. It is a kind of symbol of the way we live. Dan could perfectly well fix it over into an attractive screened porch, but he's always too busy to get at it.

As I went through the dining room, I felt pleased with myself for achieving such a smart effect with the white asters in a white bowl on the dark blue and white print cloth. If only that silly narrow door leading to the living room were widened into a modern arch or, better still, removed entirely to make the dining-room into a "dining area"!

CATCHING SIGHT OF MYSELF in the living room mirror, I laughed aloud. Fortunately the children were making too much noise to hear me or they'd have come dashing in to know what was the matter and I'd have had to find a fancy way to get out of saying I was laughing at my own disgusted face. Such a frown and such a down-curve of the mouth! I patted and pulled till a pleasant expression seemed natural.

It was having lunch at Sally's that was giving me this attack of the "gimmes." They have no more money than we, but her husband loves to hurry home from work to start in on whatever the latest project happens to be.

And Dan is every bit as clever as Jack. Our home is full of things he's made in his workshop downstairs in the basement. He plans all sorts of improvements, too, but lately planning is as far as he seems to get. Painting the cellar steps and putting new hinges on the preserve closet are about the extent of his household labors, it seems.

THROUGH THE WINDOW, I could see Karen give a fancy flip to the bubble ring or whatever you call the modern equivalent of our old clay pipes, so that a shower of tiny colored globes flew off into the evening sunlight. What a relief to know they were happy without getting themselves all wet and messy! And how much more reliable this new mixture is than the old soap and water combination which sometimes yielded a perfect bubble and sometimes went pfft!

Yes, Dan's idea was a good one. In fact, he has lots of good ideas about the children. It is nasty and disloyal of me even to think of griping about the things he leaves undone around the house. As the youngsters get bigger, I find myself taking on more things on the outside and

Dan helps more with things that used to be my job alone just a few years ago.

THE EVENING PAPER WAS OPEN at the sports section. I folded it over and was just dropping into my favorite chair when, "Mother! Oh Mommy! See mine!" A rush of feet. Then a sad "Oh!"

"You can't run with them," explained Karen. "You have to stand still and sort of throw them."

"If we went up on the roof," suggested Pete, "they would sail way far away."

"How'd we get up there?" I recognized Bobby Friedland's voice.

The time seemed ripe for a grown person to put in an appearance. "Hello, everybody! Let's see these lovely bubbles."

"Look at mine!" "Come see this!" "I can make a lot of little ones or one big one easy as pie!" "If you shake them hard they break but if you sort of ease them off they go far!"

THE GREETINGS AND COMMENTS were so eager I felt a little guilty. Apparently it never dawned on the youngsters that I had come out to thwart their plans. Perhaps that's because I make it a point not to thwart them if I can possibly go along with their ideas. Falling over backwards in that direction over a period of time was paying off now. I was more than a little flattered by their reception. Children are very poor at pretending anything they don't feel.

"Want to try mine?" offered Bobby.

"It's really mine," Pete explained, "but you may use it."

"Thank you. I'd like to." I accepted their offer and leaned far over the railing as I flicked a bubble experimentally off into space. It was a pretty one. The sunlight turned it radiant.

"Do another," urged my audience.

So I "did" another. This too came out beautifully. So did a third.

But by that time I had lost interest. "Let's see what the rest of you can do," I suggested. And for a few minutes it was fun to see the spheres form and float then flicker out.

I began thinking about the paper I had laid aside. Unobtrusively I slipped inside to get it, then settled myself in a corner of the porch to read. The headlines were neither more nor less distressing than those yesterday.

I began to feel as though the whole country, indeed the whole world, were playing a giant game of soap bubbles. Such a lot of effort, such a lot of interest in such a lot of things that in the end were bound to go pfft.

But how to tell the bubbles from the real gems that would last when other things went?

Maybe I'm playing my own game with my home and family. A lot of things I do may flicker out and be nothing but a splash of wetness against the wall of eternity.

In that case, why not just give up? Why do anything if it was all going to be the same in a hundred years? Wouldn't the world be just as well off if we simply let things alone to take their own course?

WHAT A LOT OF SILLINESS for a sensible woman to be thinking! Some things won't be the same in a hundred years. Things that affect people will be different because of what individuals and groups do today. Perhaps no one in that far-off day will know whether I had an old shed back of the kitchen or a lovely screened porch, but perhaps it *will* matter whether our children and the boys and girls we influence at the church develop happy Christian personalities.

We don't have to blow soap bubbles if we don't want to.

Personal Problem Clinic

Which church?

QUESTION: I belong to a Lutheran church in town, and my husband is a member of a Lutheran church in the country. From the beginning of our marriage Bob made it plain that he was going to his church and that I could do as I pleased.

To me it seems important that parents and children should attend the same church, so I have been going with my husband every Sunday except when there is communion in my own church.

I don't like this arrangement. We live in town and we are dependent on other people to take us to the rural church. Bob's family all belong to the rural congregation, and I know it is hard to start going to another church, especially when one's parental family is involved. But I have some feelings too which ought to be considered.

REPLY: Bob's attachment to his old church is probably due to a strong tie-up with his parents and old associates rather than to any antipathy to you or desire to be disagreeable. He is undoubtedly using too little imagination. He should try to put himself in your position. This is an issue which should have been agreed upon before marriage. Such problems tend to become more difficult with the passage of time.

Two items stand out in favor of the family's going to your church: 1) convenience for parents and children, and 2) desirability of the children's attending Sunday school with their young friends in the community. These advantages outweigh Bob's sentimental loyalty to old associations.

Anything that divides the family or makes full participation in the congregation's ongoing program more difficult is undesirable. It is important that the whole family belong to the same congregation and regard it as their religious headquarters. It seems to me that you have two alternatives: 1) unite with your husband's congregation for the sake of unity, despite the hindrances, and make the best of it, or 2) decide upon staying with your congregation and take your children to Sunday school and church services there—with Bob's agreement, of course—and hope that he may some time come your way. Whatever is done, do it pleasantly.

In order to arrive at an arrangement, have one or more pleasant talks with Bob, when you are both in good humor, and make sure that each session winds up harmoniously. Put into your plan occasional visits to the other church in order to keep the lines of friendship open and to maintain an inclusive spirit.

Dress

QUESTION: Madeline, 10, fumes about the way she is dressed for school. She says some of the girls make remarks about her clothes, and she is quite upset about it. The fact is that I dress her in the best of taste—fastidious mothers have told me so. What ails these youngsters that even the best in dress does not please them?

REPLY: The viewpoints of children and adults in regard to clothing and appearance are different—sometimes very far apart. It is in order for parents to prevent youngsters from going to absurd extremes, but they cannot be too arbitrary.

Parents have to consider that it is very important for children to have the approval of their associates and school friends. To the young, that factor rates above the approval of you and other adults. This is true already in elementary school but it becomes more pronounced in high school. For then girls become concerned about the impression they make on boys of their own age and a little older. The girl then has the double concern of maintaining her standing with other girls and making an appeal to the other sex.

We should note that the adult's idea of individual good taste does not register too favorably with adolescents.

—EARL S. RUDISILL

A Cure for a Sick Government

Christians can't run away from political responsibilit

God expects us to be faithful to our duties as citize

ONE WAY OF INSULTING Scripture is to pull out of their proper context certain "proof passages" to prove a point of view that is contradictory to the meaning of the Bible as a whole.

Paul's famous paragraph on obedience to the civil authorities—Romans 13:1-7—has been one of the most frequent victims of the "proof passage" treatment. It has been used to give religious undergirding to every kind of "Caesarism," even down to Hitler.

"You see," some have said, "it says here in the Bible that you are supposed to obey the rules and the rulers. Never mind whether they are just. Disobeying the civil ruler is the same as disobeying God."

USING THAT ADVICE of Paul for support, some Christians have shut their eyes, during various stages of history, to tyrannical governments, to exploitation of the poor, to injustice, to mass murder in the name of holy war, to the ghastly spectacle of the murder of six million Jews for no reason except that they were Jews.

We have ignored these violations of God's way because we have underlined one "proof passage" and have chosen to forget some others. We have forgotten that that same Paul wrote to Timothy to pray for the civil rulers. Frequently we are tempted to toss aside Paul's advice to pray about our government as being a sort of religious trimming that doesn't mean anything. But that isn't what Paul meant. He really believed it did some good to pray!

We may have forgotten Peter's affirm tion that where men's orders are in dire contradiction to God's orders, men's c ders must be disobeyed in favor of God That affirmation was made, by the wa under the most dangerous circumstance since the Christians were being accus of all kinds of disturbance of the peac

WE MAY FORGET THE words of o Lord that Christians are to be the salt the earth, making the "flavor" of ever thing different. That means that Chr tians will inevitably change even t "flavor" of unjust laws, bringing the more nearly in accord with God's "flavo of justice and righteousness. Jesus sa wouldn't it be absurd to light a lamp an then hide it. It is just as ridiculous f Christians to know about God's way f us to live, and then hide that knowledg or do nothing to make it a reality.

Christians ought to put their light u where people can see it; that is, the ought to do everything they can to sho the rest of the world how God wants t to live.

Those words of Paul about obedien were written to a group of Christians wh were beginning to experience the intensiv ferment of the Christian gospel in th middle of a world that was desperate wicked and corrupt. It is nothing short amazing that slaves who were victims an unimaginably cruel system could gro to the maturity of hating the injusti done to them, but loving the people wh perpetrated the injustice!

Let every person be subject to the governing authorities. But there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. ROMANS 13:1, 2

And when they had brought them, they set them before the council. And the high priest questioned them, saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us." But Peter and the apostles answered, "We must obey God rather than men." ACTS 5:27-29

Read also I Timothy 2:1-4, Matthew 5:13-16.

BUT I WONDER what Paul might have written to us today. I wonder what the Epistle of Paul to the Christians in America would include. Please don't think I am saying that his advice, even the obedience section to the Christians at Rome, was only a temporary expediency. Not at all. Certainly we Christians in America need to be reawakened to the fact that one doesn't obey laws just because it is "safe," but because God demands obedience of us. And most assuredly Paul would remind us to pray for our rulers—pray, really believing and expecting God to guide them and us.

But I wonder if Paul, writing to Christians living under such a totally different political situation than did those Christians in Rome, might write something like this:

"As for you adult Christians in America, remember that you have very definite responsibilities to your government. You are privileged to live in a time and in a country that has been affected by two thousand years of the ferment of the Christian gospel. Don't think that your democratic privileges are to be taken for granted, as something to which you have a right."

"IF YOU PAY attention only to your *rights* in a democracy, you will lose those rights, and you will deserve to lose them. When did Christ's men and women ever have any business getting so concerned about their rights? About the rights of other people you need to be concerned; but, contradictory as this may sound, you yourselves need to be primarily concerned about the *responsibilities.* That has always been true of us Christians.

"You seem to think, some of you Christians in America, that the political life of your nation is so corrupt that you want to stay clear of it. You don't want to belong to any political party because they all have so many black spots. You are quite right, they do. But what do you hope to accomplish by way of Christian witness by staying out of the fight? If all the Christians stay out of political activity, out of government, will that purify the stream?

"He said if you have a light, you should put it on a stand where everyone in the house gets light from it. That is what you Christians in America need to do. You have the light of the Christian faith, and that light is intended to permeate every dark corner of men's activities. It is up to you to put that light on a stand; yes, even in your political activities.

"And remember, He who raised Christ Jesus from the dead has power to dispel the darkness far beyond anything you may expect. Your responsibility is to hold up His light so it can been.

"The God of peace be with you."

Faith and Reason

The Christian in Philosophy. By J. V. Langmead Casserley. Scribner. 200 pages. $2.75.

This book is a welcome ground-breaking work in one of the most fruitful areas c modern thought. It draws together two contemporary strands of thought, that of e istentialism and that of the recent British explorations in the field of history, of whic the work of such men as Herbert Butterfield and R. G. Collingwood is outstanding.

The book will interest those who are concerned with the problems which have arisen out of the divorce of religion and philosophy, faith and reason. It comes to us with constructive suggestions for a positive approach to these and related problems. Anyone who is interested in religion's trying to gain the initiative rather than beating a series of retreats before the onslaughts of science and philosophy will find much to strengthen him.

It will also interest those who have been waiting to see what sort of a contribution the whole existential movement, in its theistic as well as its atheistic phases, will be able to make toward solving our problems of language and metaphysics. The European type of personalism which is involved in existentialism has much to contribute toward answering the positivists. Its contributions lie in the emphasis on analogy rather than either induction or deduction as a way of reasoning and communicating. It also suggests a radical rewriting of our metaphysical ideas in which the basic framework is history rather than nature, and in which no individual person is allowed to be dissolved in any category, whether that category be a practical one such as the state or a theoretical one such as found in the reason of a Hegelian philosophy.

In his rewriting of the history of philosophy with Kierkegaard as his mentor, Casserley is at his most suggestive. We find fresh interpretations of Anselm's ontological argument, of Descartes' self, and of the British empiricists, Locke, Berkeley, and Hume. Vico, usually not even mentioned in a history of philosophy, is reinstated in a place of honor.

With his constructive suggestions in the second part of the book there will be le agreement. The chapters on the problem c the Christian in philosophy, both objectivel and subjectively stated, do serve to orien the reader realistically toward modern type of thinking such as logical positivism, hi torical relativism, and neo-scholasticism. I comparison with our American Protestan neo-orthodoxy Mr. Casserley's suggestion are more concerned with the theoretic than the practical problems, and as such the serve a really important balancing functio

Those who find in this book more of th aspiring Greek *eros* than the descendin Christian *agape* will at least discover a tho oughly modern *eros* which is much mor responsive to the original *agape*.

The author is an Anglican priest who le tured in sociology at Union College, Exete England. This fall he will come to the Gen eral Theological Seminary, New York Cit as the head of its department of dogmat theology.

Gettysburg College N. E. RICHARDSO

Viewpoints on Liturgy

Ways of Worship. Edited by Pehr Edwa (Sweden), Eric Hayman (England), and Wi liam D. Maxwell (Scotland). Harper. 38 pages. $4.

If union of the branches of the Christia Church is ever achieved, there will need t be unity in worship. Among the internation theological commissions set up as a result c the World Conference on Faith and Ord held at Edinburgh in 1937 was one on "Way of Worship."

Here at long last is a result of the com mission's studies. It is a sort of symposium– a collection of papers by representativ

scholars, each of whom states the position of his church. The viewpoints range from Roman Catholic and Eastern Orthodox to Methodist and Quaker, and are clearly so identified.

The chapters cluster about three captions: "The Elements of the Liturgy," "The Inner Meanings of Word and Sacrament," and "Liturgy and Devotion." There is a good index.

Such a book is very important for three reasons: (1) It has official status as the report of an important ecumenical commission. (2) The contributors form a "star-studded" list of leading scholars in the field of worship. (3) In brief chapters are clearly presented the basic convictions of Anglicans, Lutherans, Reformed, etc., in matters of worship.

In view of the recent dogma of the Assumption of the Virgin Mary, there will be considerable interest in the Romanist chapter on "Mariology" followed by treatments by an Orthodox, an Anglican, and a Reformed author. W. D. ALLBECK

Hamma Divinity School

Protestantism on Trial

Room for Improvement. Edited by David Wesley Soper. Wilcox and Follett. 126 pages. $2.

Is there a need for improvement in theology and church practices in American Protestantism? In this book five writers suggest various improvements in these areas —worship, the presenting of the fundamental faith of Christianity, the Christian attitude toward vocations, and the basic ecumenicity of Protestantism. The writers come from a variety of denominational backgrounds, Episcopal, Baptist, Methodist and Congregational.

The chapter on worship is particularly interesting. The author sees a lack of appreciation for the purpose of worship in many churches. He hits the anvil hard for altar-centered worship instead of turning the church service into a lecture period with hymns. A weekly celebration of holy communion is advocated.

Errors of both fundamentalism and modernism are analyzed in the chapters on New Testament faith. There is a firm appeal for a stronger adherence to the "faith of the Fathers." Says the author, "Modern Protestant Christianity is clearly on trial. Through failure of nerve it has washed out its distinctive Christian message by accommodation to the mind of the world."

Hempstead, N. Y. HERBERT N. GIBNEY

Protestant Principles

I Am a Protestant. By Ray Freeman Jenny. Bobbs-Merrill. 238 pages. $2.75.

I Am a Protestant tells how and why Luther changed things. There is emphasis on the four pillars of the Protestant movement for freedom—the priesthood of believers—the just shall live by faith—the right of private judgment—the authority of the Bible. The author out of wide experience with church movements ties the Reformation with Christian duties. "Faith without ethical consequences is dead," he says.

The chapter on "Why Faith is Important" will uproot the idea that it matters little what one believes. Truly to know the truth SAVED BY FAITH should alone make one powerful for the Cross and the Christ.

The author brings the volume up to date as he presents the recent movements of the continuous reformation for a more unified Christendom. He maintains that Protestantism is not against other faiths but has the greatest positive beliefs of its own which every Protestant should know.

Pittsburgh G. E. SWOYER

THE KIND OF DEVILS infesting our body politic today will not be cast out by homeopathic doses of soothing syrup, administered by a minister peeping over the top of the pulpit . . . but only by the Word of God which is living and powerful. —*Christian Evangelist*

OVERSEAS

GERMANY: British Zone.—"WHAT'S wrong with us? Are we too narrow? Why doesn't today's youth want to lead the life lived in our sisterhoods?" These were the questions asked at a recent seminar for evangelical deaconesses at Hermannsburg.

Discussion centered about recruiting problems. Self-criticism revealed that the old forms must be filled with new life if young people are to become interested in the sisterhood. Although the old traditions must be accepted, they must be adapted to the new life of today and its current demands.

Recruiting problems affect not only the diaconate but nursing in general. The West German parliament, *Bundestag*, recently considered steps it could take to alleviate the grave shortage of nurses. In order not to exploit the nurses now serving, laws limit their working hours to 60 per week. The German Hospital Society has recommended in addition that nurses should be relieved of housework, provided with better quarters, including libraries and radios, and be given opportunity for outdoor sports.

"OUR CHILDREN have a future!" was the motto of the Lutheran Parents' and Teachers' Conference held at Bielefeld in mid-June. Meetings, discussions and seminars were attended by 5,000 representing the government, the church, parents' groups and educators.

Prominent speakers included Bishop Otto Dibelius of Berlin ("Force is the most vulgar way of realizing one's aims"); Westphalian Vice President Luecking ("Parents cannot leave the education of their children completely to the schools, the state and the church"); Reinhold von Thadden, lay leader ("Christianity needs the younger generation"); and Dr. Heinemann, former cabinet member ("Fight the state if it tries to use the younger generation for its own political ends").

Resolutions were passed asking that the educational system be freed from party politics and that opinions of parents be taken into consideration in adopting programs for the local schools.

YOUNGEST GERMAN BISHOP is Dr. Wilhelm Hahn, 43, who was recently elected Bishop of Oldenburg to succeed Dr. Wilhelm Staehlin. Bishop Hahn has had an interesting career. His father, a professor of theology, was murdered by the Bolsheviki in 1919 at Dorpat. His mother and family then fled to Germany as political refugees. As a young pastor, Dr. Hahn was an opponent of the Nazis and a leader of the Westphalian confessional church. Although he was pastor of a parish in Westphalia, he was drafted into the army and taken prisoner by the Allies. From 1946 to 1949 Dr. Hahn managed the ecumenical affairs of the Westphalian church. In 1949 he became a dean, and in 1950 a professor of theology at Heidelberg University.

TEN LUTHERAN PASTORS of the Duisburg area have urged their young men to become conscientious objectors rather than be drafted into a West German army provided for by the proposed peace treaty. They have offered to provide C.O. certificates with the church seal to any young men who request it.

"Military service now is not a just cause," the pastors say. "Armed conflict would mean that Germans would be shooting at their German brethren. Only a just peace treaty for the whole of Germany can alter this. Since the Bonn government disregards this we think it our duty to warn members of our congregations who are threatened by conscription."

Church authorities pointed out that the constitution guarantees that "nobody may against his conscience be forced to do armed war service" and warned that the pastors were playing into the hands of the communists. "We shall not allow these pastors, even if they are more ignorant than malicious, to smash our state or our church," said Dr. Ehlers, *Bundestag* president.

—EVANGELICAL PRESS SERVICE

ISTRICT OF COLUMBIA:

rogram of ULCA Brotherhood Convention Lists Fry, Empie, as Headliners

WASHINGTON, D. C.—Headliners for the 18th biennial convention of the Brotherood of the United Lutheran Church in America next month will be Dr. Franklin lark Fry, ULCA president, and Dr. Paul C. Empie, executive director, National utheran Council. Sessions will be held in Luther Place Memorial Church Sept. 20-21.

Robert Hamer, of Holy Comforter hurch and first vice president of the Maryland Synodical Brotherhood, is beng assisted by Fred W. Konemann, assoiate chairman, vice president of the JLCA Brotherhood and a member of the ost church. Both men hold key positions ith the Bureau of Census, United States Department of Commerce.

Dr. Fry will speak at the convention banquet Sept. 20 at the Mayflower Hotel. Dr. Empie will address a rally to be held Sunday afternoon at Luther Place Church.

Brotherhood officials indicate they antic- pate "the biggest and best convention" with erious consideration on the theme "The Bible in Daily Living."

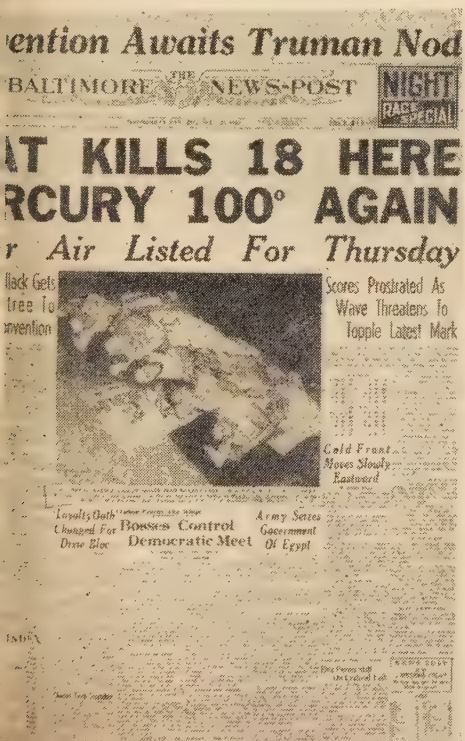
THE LUTHERAN YOUTH COUNCIL will sponsor a Bible Camp week-end at the YMCA Camp Letts, Sept. 5-7. Pastor Paul Manrodt, St. Andrew's, Capitol Heights, Md., will be the Matins speaker and Pastor Donald Bautz, dean.

ST. LUKE'S, Silver Spring, Md., recently oversubscribed a $150,000 campaign for parish house building funds, by collecting pledges for $154,000. THE REV. PHILIP S. LAMBDIN, Hamma graduate, was installed by Dr. J. Frank Fife, president of Maryland Synod, as assistant at St. Luke's.

Dr. Fife also installed the REV. ALBERT R. BURKHARDT as assistant pastor at Luther Place Church.

THE 25TH ANNIVERSARY of the Rev. Harold E. Beatty as pastor of Georgetown Church was observed July 13 . . . THE 25TH ANNIVERSARY of the Lutheran Inner Mission Society was marked at a recent meeting of the board of directors, with Miss A. Barbara Wiegand, one of the original incorporators, cutting a cake.

MORE THAN 1,300 attended Founders' Day at National Lutheran Home, with 22 bus loads of 900 persons from as far away as West Virginia. Receipts of $1,300 cleared the $65,000 debt on the chapel, a project of the auxiliary.


ention Awaits Truman Nod
BALTIMORE NEWS-POST
NIGHT
T KILLS 18 HERE
RCURY 100° AGAIN
r Air Listed For Thursday
Scores Prostrated As Wave Threatens To Topple Latest Mark
Cold Front Moves Slowly Eastward
Bosses Control Democratic Meet
Army Seizes Government Of Egypt

ADDED to Martin Luther's long list of accomplishments (and one he probably never dreamed he'd acquire) is the ability to help keep hot Baltimorians (Md.) cool on torrid summer nights. Featured on Baltimore "News-Post" front page recently was four-column picture of J. T. Ruckman family who chose cool spot on slopes of Luther monument in Druid Hill Park for overnight sleeping quarters

NEWS IN THE CHURCHES

ST. JOHN'S, East Riverdale, Md., has had its chancel and nave enlarged. The work was done by 16 Brotherhood members.

LUTHERAN CHURCHES of Washington were host to 120 soldiers from Fort Belvior at a recreation, picnic, and vesper service held at the Carter Barron Amphitheater, Rock Creek Park. The Lutheran Service Lounge is co-operating through its new secretary-hostess, Mrs. Carolyn Wolf, in these Sunday afternoon and evening fellowships which are sponsored by the Washington Federation of Churches, YWCA, YMCA, a United Fellowship of Protestants. Co certs by the Army, Navy, Air Force a Marine Bands follow the Community V per Services.

KELLER MEMORIAL CHURCH will obser its 60th anniversary Oct. 5-17.

ST. PETER'S CHURCH is securing the se ices of the Wells Organization to help ra funds in order to establish their n $300,000 church when they relocate Michigan Park. DONALD F. BAU

MRS. JOHN TINSMAN (left), graduate of Baltimore Deaconess Training School, is shown with t pupils of St. Matthew's (Mission) Church Kindergarten established this spring in suburban Phi delphia. So successful was the effort thatfall enrollment has already been better than doubled

PENNSYLVANIA:

Mission Establishes Successful Kindergarten in Springfield; 20 Enrolled

PHILADELPHIA—The first term of a Kindergarten established by St. Matthew (Mission) Church, Springfield, this past spring, has just been completed. Twenty ch dren, four of them Roman Catholics, were enrolled, received instruction from M John L. Tinsman, who is a graduate of the Baltimore Deaconess Training Scho

The first term began February 18 and ran through June 13. "The school was established as a service to the community," says Pastor William Elbert. The administration was under the direction of the Committee on Education and Literature of the church. This committee serv as the Kindergarten's board of directo The school was completely self-suppo ing during its first semester.

Because of the reputation established

ie first term, enrollment for the fall term starts September 8) has already topped 45 ith promise of still more to come.

The board of directors has set up two lasses, one for the morning, the second to e conducted in the early afternoon.

A thoroughgoing Christian kindergarten rogram has been developed by Mrs. Tinsian. Classes are held five days a week for ½ hours each day. The public school sysm, into which the Kindergarten pupils will nter, has given full approval to the school.

R. T. S.

KENTUCKY-TENNESSEE:

Synod Pastors Guide Missions; Six From Area Head for Hamma

LOUISVILLE—Missions are on the mind of Louisville Lutherans as their pastors get down to cases on two growing suburbs, Shively and Buechel. Looking forward to possible establishment of mission congregations, local pastors, this year headed by Pastor John Evans of suburban Jeffersontown, are conducting Sunday worship services. Chairman for the Buechel area is Pastor Roy B. Setzer, Memorial Church, while leading the Shively project is Pastor Samuel Diehl, St. John's Church.

HAMMA senior John Schneiter from Christ Church, Jeffersontown, is supplying at Faith Church, Lexington, this summer.

SIX MINISTERIAL students, the largest within memory from synod, are enrolled in Hamma Divinity School at Springfield this fall. Four are from Kentucky and two from Tennessee.

TWO LOUISVILLE congregations will celebrate significant anniversaries this fall. Fenner Memorial observes her 75th September 12-17 and Trinity notes her 60th early in November.

SYNOD MISSIONARY women will convene at Third Church, Louisville, October 23-25, for the synodical WMS convention.

ROGER G. IMHOFF

PROMISE

story of the week

OUTSIDE his hometown in south Jersey, few people know him. His name hasn't appeared often in the newspapers; he's never been interviewed by radio or television special events men. He's not listed in "Who's Who!"

His job, he says, "is just an ordinary one, but it pays me sufficiently to keep the wife and kids in decency, even though we don't have everything we want."

His four children are his life. He wants them to be assets to their communities; he wants them to have a little sense of security. But above all else, he wants them to have character . . . and he's not depending on the church or Sunday school to do it all!

EARLY this summer, his oldest boy was looking around for a job, found one on a farm. The boy went to work shortly after school closed in June; before he left home, he promised neighbors that he'd mow their lawns and trim their hedges once a week (on Saturdays) while they were away on summer vacation.

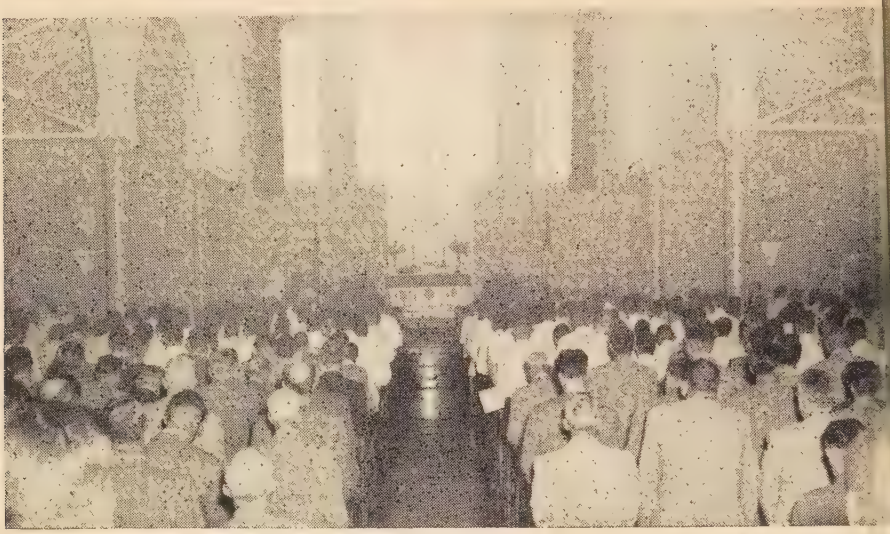
Last Saturday, just before leaving the farm to come back to town to mow the lawns, the youngster cut his foot in a machine, cut it so badly he couldn't walk.

So, shortly after noon, his dad, having spent the morning at his own work, took a long look at the thermometer (the radio said it was the hottest day of the summer), wiped his forehead and started next door to mow the lawns and trim the hedges.

Half an hour later, a neighbor interrupted his work with "How come you're doing this? Thought it was your son's job! Heat got you?"

"Not at all," replied the father simply. "My son made a promise. He's hurt his foot and can't carry out his promise. I'm his dad and want to help him keep his word!"

—DICK SUTCLIFFE



OVER 460 PEOPLE can be accommodated in this spacious chapel in the Pennsylvania State Ins tion in Huntington, where Chaplain Marlin Bottiger reports "we've come a long way from the dingy chapel we used to have here . . . and are now as well or better equipped for worship as institution in the Keystone State." In order that both Protestant and Roman Catholic services conducted in same nave, furnishings are easily changeable . . . in fact, the whole changeover can be accomplished in 10 minutes. Dedication service of Protestant chapel took place Jun Commander John Pennington, superintendent, was instrumental in effecting the improvem

PENNSYLVANIA:

Smithfield Church Gets Memorials; Robbins Installed in Fayette County

PITTSBURGH—An altar set of cross, candlesticks, and vases was presented to Jacobs Church, Smithfield, by Mr. Wirt G. Faust, Bowling Green, Ohio, in memory of his ancestors Nicklaus and Francis Faust who were charter members of the congregation when organized in 1773. As part of the dedicatory service the Rev. William H. Kibler, Sr., was installed as pastor.

DEDICATORY SERVICES were held for Calvary Church, Sharon, which has been relocated near Buhl Park.

JAMES ROBBINS, graduate of Gettysburg Seminary, was ordained and installed as pastor of the Fayette County Pastoral Charge by the Rev. William Pfeifer, secretary stewardship and beneficence.

MISS JESS THORN, member of Calva Wilkinsburg, resigned her position w Westinghouse to become office secretary the synodical office to do visitation work the Zion United Church, Penn Hills, pari

PASTORAL CHANGES within synod are: P TORS J. ALLEN SNYDER called from Gra Monongahela, to the Ashtabula-Jeffers Ohio, parish . . . L. PAUL MUELLER cal from St. John's, Natrona, to Rural Val parish . . . ALBERT SPECK called from John's, Glassport, to St. Paul's, Carmicha . . . IVAN MATTERN called from Wall R parish to Trinity, Ellwood City, and ROB HAMILTON called to Conneaut-Girard par

MEMBERS of Hope Church will att dedication services Sept. 7 at 3 P.M., hear Synod President G. L. Himmelm Pastors G. Arthur Fry, Donald Hou speak.

LUTHER FACK

. VICTOR R. GOLD, grad-
e of Wartburg College and
inary, who has just com-
ted a year's study in the
ly Land, will join the faculty
Hamma Divinity School this
as assistant professor of
getical theology.

E REV. RICHARD W.
WELL, Trinity Church,
okville, Ohio, has been ap-
inted director of Christian
ucation and youth work for
Ohio Synod until the next
nvention of synod. He as-
nes his new duties Nov. 15

BRIEFLY SPEAKING

A faculty favorite of the teen-agers attending Virginia Synod's Summer Assembly at Massanetta Springs was Dr. Edward T. Horn, III (Trinity, Germantown, Pa.). To most of the youngsters, his discussion leadership, class instruction and his addresses made the sharpest impression. To one young teenager, however, the cleric gave rise to comments from another angle: "Isn't Dr. Horn wonderful," she sighed to her counselor one evening; "his hair IS *immaturely* gray, isn't it?"

Americans in India are getting quite a chuckle out of the renaming of one of the boys' dormitories at Andhra Christian College: "Wolf Hall!" The word "wolf" doesn't have as many connotations in India, writes Dr. Robert Oberly, "as it has in the States. Besides a four-footed fur-bearing animal, the word brings to mind Luther Beniah, whose memory richly deserves the honor!"

Members of First Church, Bellefontaine, Ohio, have created CHEF, a Christian Higher Education Fund, to assist young men and women in obtaining an education that will permit them to enter full-time service in the ULCA. It is primarily a loan fund, although those who stay in full-time ULCA service will not be called on for repayment.

When the chancel of an English church was recently redecorated, scripture verses and religious mottoes were inscribed on all the walls. Emblazoned directly above the choir stalls, the congregation attending dedication read: "Lord, when thou hearest, forgive!"

By doing their own washing while in Helsinki, Finland, for the Olympics this summer, each of the 320 members of the American squad saved $10 laundry allowance ($3,200) and thereby established a scholarship fund for deserving Finnish students. Additional contributions were expected to bring the total to over $4,000 by the time the team returned to U.S.

Writing in his summer bulletin about DVBS successes, Pastor Paul Rentz (Hammond, Ind.) typed "Three of our regular teachers and another nonmember donated 30 plaques to be painted by the children!" However, by the time the printer and proofreader had handled the copy, the printed bulletin called the gifts "plagues," much to the amusement of pastor and members of First Church.

CORNERSTONE-LAYING ceremonies for Carthage College's new chapel-music hall were c
ducted recently by Dr. Merle W. Boyer (left), Dr. Harold H. Lentz (center), new president,
Dr. Altman K. Swihart. Drs. Boyer and Swihart head the college's philosophy, religion departm

VIRGINIA:

Horn Asks Virginia Pastors "Why Consider Only the RSV and No Other

ROANOKE—"Why consider the Revised Standard Version and no other vers for the new Lutheran liturgy?" Pastor Edward T. Horn, III, of Germantown, asked the Lutheran Pastors' School at Massanetta Springs, Aug. 5. Pastor Hor convenor for the Common Service Book Committee of the United Lutheran Chu

"There are modern translations that might be better as far as putting the scripture into understandable English," he continued.

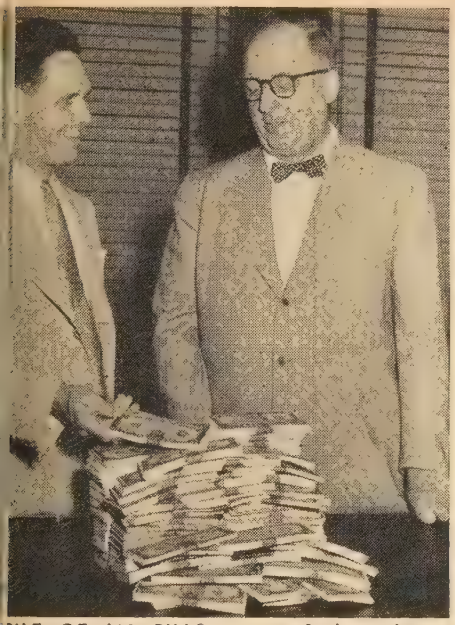
"The Revised Standard Version has not proven itself. If it proves itself it can be put into another edition of our service book. The Revised Standard is a revision of the American Standard Version of 1901. It is not a new translation. The men who worked on it were excellent scholars, but it might have been better if they had been appointed by their churches.

"The liturgy as an art form is based on the King James Version," he pointed out. "If you put the epistles and gospels in the Revised Standard Version, you should also use that version in the liturgy. That would require the creation of a new art form. would also delay the publishing of the book." (Pros and cons of RSV use in new Common Service Book will be arg at Seattle in October.)

He announced that present plans are put out the new hymnal and liturgy 1954, either at Easter or Advent.

Over 800 people attended the synod summer school at Massanetta, Aug. 4 Dr. John W. Rilling, Minneapolis, preac to over 1,200 people at the concluding v ship service Aug. 10.

SALEM, home of Roanoke Coll opened its week's sesqui-centennial c bration with a religious service Aug. Preacher was Dr. Henry W. Hanson.



PILE OF $10 BILLS—3,500 of them—brings smiles to faces of Wittenberg College President Clarence Stoughton (right) and Columbus (O.) Attorney Earl Morris, who headed Wittenberg Alumni Fund for second year. Morris presented currency when proceeds passed $35,000 goal by better than $5,250

tired president of Gettysburg College, and a Roanoke College alumnus. Dr. Hanson's wife, the former Elizabeth Painter, was the queen at Salem's 100th anniversary celebration. Mrs. Hanson crowned the queen for the 150th anniversary.

The ULC Children of the Church Dedication Service will be held in Christ Church, Roanoke, next February. At this service the offerings for the year are dedicated and presented to the boards of the church.

PASTOR LUKE L. LINEBARGER has moved from Holy Trinity Church, Newport, Tenn., to Glade Creek Church, Blue Ridge, Va., Aug. 15.

DR. C. W. HEPNER, former missionary to Japan, who has been teaching at Muhlenberg College, will become pastor of the Giles Parish Sept. 1. FRANK K. EFIRD

CAMPUS

MARION College has a new field worker and assistant dean in the person of Leah B. Bonham, Marion graduate of 1950, who got her B.Sc. in home economics from Miami University this summer. Both her grandfather and father served on the college's board of directors, the latter currently serving as chairman. "Creation of the new post," explained Marion President John Fray, "is in line with our plans to increase enrollment considerably."

CHICAGO Seminary's new library will be dedicated Sept. 28 at 4:00 P.M. Speaker will be Dr. Gould Wickey, executive secretary of the ULCA Board of Education. Although the library is not fully completed, it has been in use for the summer graduate sessions.

WAGNER College has a new name! Formerly "Wagner Memorial Lutheran College," permission has been granted by the Board of Education of the state of New York to drop the "Memorial" and become more simply "Wagner Lutheran College." Student body, faculty and administrative staff will continue to do it even more simply; they call it "Wagner College."

MIDLAND College will add three new courses to its growing curriculum this fall: American Foreign Relations (history department); Literature of the Keyboard Instruments (music); and Magazine Article Writing (journalism).

ROANOKE College will have a new dean of women this fall. She'll be Mrs. Helen W. Hobart, acting dean of Western College, Oxford, Ohio. Mrs. Hobart was Roanoke's first dean of women from 1941-45.

CHICAGO Seminary reports 75 attended summer graduate school. Guest professors were Dr. Pelikan (Concordia), Dr. Saarnivaara (Suomi), Dr. Albright (Johns Hopkins), Dr. Smith (Yale), and Dr. Holmer (Minnesota). Convocation with the awarding of graduate degrees was held Aug. 13. Speaker was Prof. Paul Holmer.

NOT ALL LUTHERANS worshiping regularly each Sunday have beautiful sanctuaries with l vaulted ceilings and multi-consoled organs. Quite the contrary, here members of a new mis in Hamilton Park, suburban Allentown, worship under the leadership of Mission Developer Byro Stauffer. Seventy persons crowded into this basement room for the first service on July

OHIO:

Ohio Synod Closes Busy Summer; Many Church People Attend Camps

COLUMBUS—With five summer projects of the Synod of Ohio completed and a sixth closing summer-long activity on Labor Day, almost 3,000 synodical leaders will have enjoyed church inspiration, fellowship, instruction, and recreation since mid-June.

On June 13-15 laymen of synod gathered at Wittenberg College for a fourth annual laymen's retreat sponsored by the committee on stewardship and beneficence. The men met concurrently with the fifth Lutheran Youth Conference which drew young people chiefly from Ohio but also from four other supporting synods.

June 20 the eleventh camping season for Camp Mowana opened for eleven weeks of youth camp, almost all of which were crowded to the 75 person capacity lim by the camp's dining facilities.

Program directors for the summer h been the Rev. James R. Stull, and M Eleanor Roller. Camp director was Pa James L. Keyser.

JUNE 22 the seventeenth annual Instit for Church Music was held at Grace St. Mark Churches, Fremont, under sponsorship of the synodical church mu committee; 55 choir directors and organ attended.

Largest and oldest of summer activi was the Lakeside Summer School beg June 29 at Lakeside-on-Lake-Erie wh brought 900 enthusiastic church workers a varied program (see LUTHERAN July 2

To southwestern Ohio, 400 came J 20-25 for the Chautauqua Lutheran Asse bly, directed by Pastor Joseph W. Frea 145 were on hand for the full schedu others registered for the daily eve Courses were taught by Pastor Edward D coll, Warner E. Holmgren, Dr. Erwin Sp

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Other leaders included Pastor Clyde G. Steele, Miss Karen Anderson, Synod Secretary E. Rudolph Walborn, Pastor Richard C. Hoeffler, Mrs. Edward P. Scharf, and Pastor Carl Driscoll.

ST. MARK'S, Fremont, has placed an order for a $15,000 organ; members have $12,000 in hand. It will be installed in time for the 1953 Institute of Church Music which Pastor Fred M. Otto has headed since its first session in 1936.

PASTOR WILLARD I. HACKENBERG of Trinity, Canton, sailed from Quebec July 16 for a ten-weeks European tour. For five weeks beginning August 3 he will hold preaching missions at air force installations planned to "evangelize and stabilize airmen stationed in Western Europe." Twelve addresses will be given at each of the five points.

E. RUDOLPH WALBORN

PASTOR L. Raymond Lechler (right) breaks ground for new $68,000 Messiah Church, Bethlehem, as the Ministerium of Pennsylvania's superintendent of home missions, Dr. Roy Winters, looks on. Members of Messiah, who began first services in 1946 worshiping in a tent, are borrowing funds to complete the structure and have also received numerous financial gifts from neighboring Lutheran congregations

HOME MISSIONS

TEXAS: Members of St. James' Church, Houston, recently watched their Pastor D. I. Bolton turn over first spadeful of dirt for a new church. Building construction is progressing rapidly.

NEW JERSEY: Work in the Somerville area is scheduled to start early in September under the direction of Pastor Robert G. Peterson. Difficulty is being experienced in the matter of finding a meeting place.

CALIFORNIA: The cornerstone for the new Trinity Church, Pomona, was laid recently. This church is being erected under the direction of the synod's Department of Church Extension.

MARYLAND: Nov. 16 is the organization date scheduled for the new mission at College Park. Pastor Otto Reimherr is currently conducting services in the University of Maryland's armory; 60 attended regularly.

COLORADO: Members of Holy Cross, Wheatridge, have purchased a $20,000 site strategically located in suburban Denver. Mission Developer Charles T. Goetz has been called as regular pastor.

MICHIGAN: Work has been started on establishing a mission in northeast Grand Rapids. In charge of the effort will be Pastor Robert Lignell who recently resigned after two years' service as assistant pastor of Trinity Church, Grand Rapids, to accept a call to the Board of American Missions

NEW JERSEY: First services for Lutherans in West Paramus will be conducted Sept. 7, according to plans of Mission Developer Peter Schroeder.

NEW MEXICO: Forty-four laymen from Brotherhoods at St. Paul's and St. Timothy's churches, Albuquerque, have surveyed the Hoffmantown area with hopeful results.

MICHIGAN: June 15 was organization day for synod's newest mission, St. Matthew's, Allen Park. Services were conducted in the community's Presbyterian church. Pastor August Mueller was installed July 20

NEWS IN THE CHURCHES

NEBRASKA:

Midland Students Get Summer Jobs to Pay College Costs This Fall

FREMONT—Does someone you know plan on working his way through college?

There's virtually no limit to the kinds of jobs you can do to boost your education bank account, according to Midland College students.

A survey among 72 Midlanders shows that 65 of them are working during the summer at 31 different kinds of jobs. They're doing everything from selling cars to cabinet making to dishwashing (*see cuts above and opposite*). And though a few of them will continue in the jobs part-time next year, most are working just for the summer.

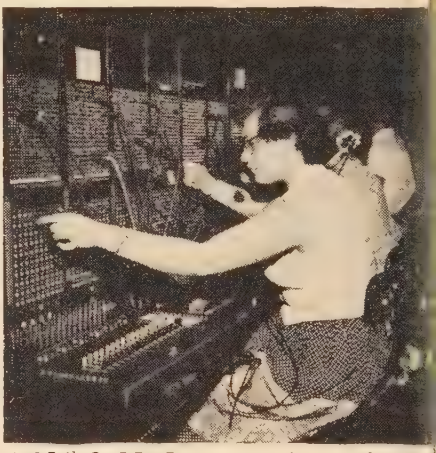
BUT ALL THE JOBS aren't so fascinating. George Nelson, Salina, Kansas, a senior, is janitor at a local store. Here he goes about his daily chores of vacuuming the rugs

Their work is paying off, too, in experience, and money to fatten the college-days purse. Several have jobs that will give them experience for their post-college careers. They earn an average of $41 a week at jobs from Vancouver, Washington, and San Diego, California, across the country to Philadelphia, Pennsylvania, and Watervliet, New York. Nearly half of them work businesses and industries in Fremont.

They work as secretaries, farm laborers, baggage clerks, bookkeepers, steel mill workers, indexers, office clerks, firemen, construction workers, receptionists, filling station operators, nurses' aids, and defense workers.

Others are radio repairmen, lifeguards, electricians, cashiers, relief matrons, newspaper workers, bellhops, telephone operators, store clerks, janitors, meat packing house workers, waitresses, librarians, dress makers, and surveyors for the United Lutheran Church.

CARROLL THOMPSON



LENORA BADE, Fremont, Nebr., sophomore and active in student publications work, has been an efficient telephone operator during the summer months in her home town

ROCKY MOUNTAIN:

Eastlack Answers Call Back East; Miller West to California Synod

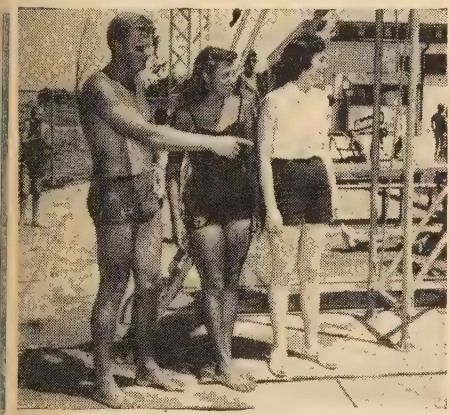
THE REV. JOHN W. EASTLACK, pastor of Grace Church, Casper, Wyo., has resigned to accept a call from the Board of American Missions to develop a mission in Baltimore, Md., starting Aug. 15. He had also served Zion Church, Trinidad, Colo., and was active in synod as secretary and president for two terms.

ST. PAUL'S CHURCH, Alamogordo, N. M., is losing its pastor, Dr. W. C. Miller, who goes to California. The pulpit is currently being supplied by Chaplain Lester J. Houghtaling from White Sands Proving Grounds, Las Cruces, N. M.

THE REV. WARREN W. PECHMAN, a son of Messiah, Denver, was guest preacher in his home church July 13, on vacation from his mission in Willamina, Oregon.

A NEW PARSONAGE has been purchased by Messiah Church, Denver, for Associate Pastor Clarence B. Lund.

WILLIAM BIRDWELL, of Grand Haven, Mich., has become first full-time organist and choirmaster in synod. He began his duties at Messiah Church Aug. 1.



EARL WIEGERT, Fremont senior; Joanne Sweet, Longview, Wash., senior; and Helen Qualley, North Platte, senior, are working at the Fremont swimming pool

FOUR PASTORS from synod attended the Board of American Missions School, directed by Dr. Karl Henry, at Seabeck, near Bremerton, Wash. They were President John F. Futchs, who served as chaplain for the school; Pastors Harry B. Hull, Epiphany, Denver; Newell Mendenhall, Good Shepherd, Denver, and Robert E. Grefe, St. Timothy's, Albuquerque.

TWO SERVICES, 9:15 and 11:00 A.M., were started at St. Paul's, Denver, Aug. 10.

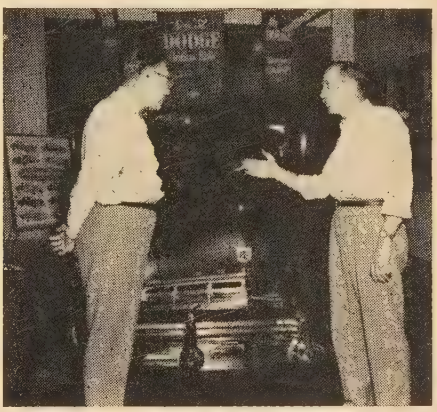
AN EVANGELISM WORKSHOP for each pastor and at least one layman from each congregation is scheduled for Sept. 30-Oct. 1 in Denver.

MISSING from the ranks of Lutheran ministers in Denver area after Sept. 15 will be Dr. A. Theodore Lorimer, pastor of Augustana Church, oldest Lutheran church in this area. He goes to Kansas City as chaplain for Trinity Lutheran Hospital.

VACATION CHURCH SCHOOLS were held in 10 out of 19 congregations in synod, with a total enrollment of about 1,100 pupils.

THE NEW PARSONAGE for Trinity Church, Laramie, Wyo., was to be dedicated Aug. 17.

OLIVER F. WEAVER

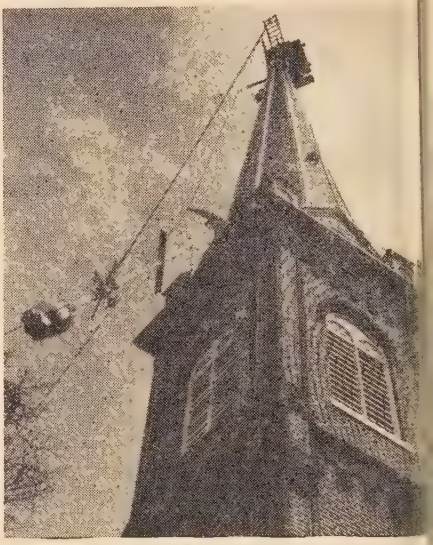


SELLING CARS is Hugh Hansen's summer job. Hugh, Fremont senior, was chosen to represent American colleges and universities at the Midwest Congress of American Industry in St. Louis

FLORIDA:

Synodical WMS Meets Separately For First Time; 64 in Attendance

GROVELAND—When delegates to the Florida Synodical Women's Missionary Society met recently at Camp Emmanuel, Groveland, it was the first time in history the convention met separately from Florida Synod convention. Total attendance of 64 included 16 officers and departmental secretaries, 30 delegates, 2 official visitors, 4 pastors and 12 visitors.



EARLY THIS SUMMER, a tower-helmet and cross, long envisioned by members of St. Pete Church (Ridge Ave.), Allentown, Pa., was hoisted to the steeple top. Years ago, the origi helmet was removed after a bullet hole caused leakage into the tower and church

"If I Be Lifted Up," the convention theme, was developed in the several devotional talks presented at each opening session. Mrs. W. J. Moretz, president, directed the business of the convention.

The recommendation of the Executive Committee that the society assume partial support of a foreign missionary was adopted. Chosen for such support was Miss Myrtle Wilke of Argentina. Home mission gift funds were donated to Southside Mission, St. Petersburg ($330), and the Northwest Orlando Mission ($230). The 1952-53 operating budget of $500 was adopted. Total membership of the society, 850.

Mrs. Victor Wehle, St. Petersburg, was elected president.

INSTALLATION of the Rev. Royall A. Yount, first full-time president of synod, has been set for Sept. 16 in St. Paul's Church, Tampa. The weekday date was chosen in order to give all members of synod opportunity to attend. President Franklin C. Fry, ULCA, will deliver the address and perform the act of installation.

ST. MARK'S, Jacksonville, youth and adu choirs, directed by Hugh Alderman, orga ist, presented a half-hour program ov WMBR-TV, Jacksonville, June 27.

THE REV. J. ARTHUR LINN has assum duties as pastor of Grace Church, Lakelan

PAUL R. HAFFLY, rising senior at Getty burg Seminary, is serving as assistant Trinity parish, Jacksonville. He will co tinue in that capacity until September 19 when he will resume his courses.

W. E. PUG

NEW JERSEY:

Knudten Welcomed at Monmouth

Glen Rock Pastor Goes to Texas

TRENTON—Synodical President E win Knudten made an official visit Fort Monmouth recently and was w comed by Major General Kirke B. La ton, commanding general. Dr. Knudt presented the Post Library with a co

f the book, *By Their Side,* containing a esume of the activities of NLC chap-ains and service pastors in World War I.

The visit was made in the interest of the haplaincy services being provided by the ynod and the Service Center established n the Asbury Park area.

DEMOLISHING Atonement Church, As-ury Park, was the chief delight of the nembers at a summer service. The happi-ess was over proposed plans for the con-truction of a new $140,000 church and arish house. The former building was in dangerous condition; many timbers were otted through. The congregation is wor-hiping in the town library until the new nits are completed.

ST. JOHN'S, Ocean City, honored Pastor Frank Adler by giving him an all-expense rip to the Lutheran World Federation As-embly in Hannover.

THE REV. ROBERT H. ARNOLD, former astor of Good Shepherd, Glen Rock, has ccepted a call to a congregation in the Texas Synod.

CHAPLAIN (LT. COMM.) WILBUR LAUDEN-LAGER, former pastor of St. Luke's, West Collingswood, is now stationed in a naval ospital in Key West, Florida.

RALPH I. SHOCKEY

TEXAS:

Leaguers Hold Successful Confab; Jersey Pastor Called to Waco

YOAKUM—The largest synodical Lu-her League convention in recent history of Texas Synod was held early this month in Holy Cross Church. There were 236 delegates and visitors reg-stered.

Speakers included Synod President-elect Royal E. Lesher, Luther League of Amer-ca Executive Secretary Leslie Conrad, and synodical Youth Advisor Philip Wohlberg, Jr.

Elected president again was Billie Grace

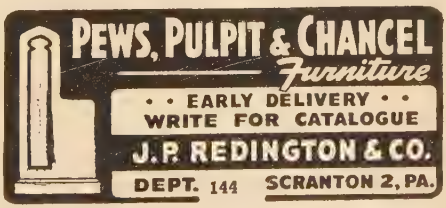
PEOPLE

It was Palm Sunday Eve, 1922 when the organist of Christ Church, Detroit, Mich., decided to quit. In an emergency, a young piano student, Geraldine Meissner, nervously played the service the following morning. For thirty years, Geraldine (now Mrs. Edgar Snook) has been the congregation's organist, no longer nervous. Members recognized her service recently, presented her with a wrist watch

HERMAN ZIEGER, 17-year-old graduate of Central High, Philadelphia, has been awarded a four-year scholarship to Muhlenberg College by Philly's Board of Public Education. Young Zieger is an active Luther Leaguer at St. Peter's Church, was awarded the Barnwell Honors seven times during his high school career for all A and B grades.

VICTOR HERMAN, layman from Trinity Church, Hudson Heights, N. J., has been elected dean of men at Greeneville College in Illinois.

BOY SCOUTS of St. Mark's Church, Asheville, N. C., recently conducted a month-long clothing drive for Lutheran World Relief.



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PARISH WORKER WANTED

Congregation of 600 members, located in small city in central North Carolina, wants a parish worker to direct choir and youth programs. Send summary of qualifications, enclosing photograph and expected salary to Emmanuel Lutheran Church, Lincolnton, N.C.

ATLANTIC CITY, N. J.

Clean, comfortable, cheerful rooms. Central location, moderate rates. Free parking. Write: C. M. Shaner, 27 S. Pennsylvania Ave. Members, St. Andrew's Lutheran Church, Formerly of Grace Lutheran Church, Pottstown, Pa.

WANTED

Parish Worker to develop the youth program of the church. Write the Rev. B. J. Stecker, 33 East Ninth Street, Fond du Lac, Wisc.

CASEWORKER

Graduate degree with experience. Lutheran preferred. Multiple function program of services. Attractive salary for person with desired qualifications. Write Luther D. Grossman, Superintendent, Tressler Orphan's Home, Loysville, Pa.

CHURCH WINDOWS AND MEMORIALS

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suit for right to construct a church on th property.

ST. MARK'S, Cuero, has called the R John Jacobs, of Nebraska, a native Goliad County, Texas. He will begin wo in October.

CRESTVIEW CHURCH, Waco, will "lo Pastor Royal E. Lesher to the full-ti presidency of synod and will receive as p tor the Rev. Robert H. Arnold of N Jersey about Sept. 1.

SYNODICAL BIBLE CAMP at Camp Cape Waring, turned away a large number registrants for their camp of Aug. 10- at which the Rev. Leslie Conrad, Jr., a the Rev. Dr. John Trever, Bible teach director of the Department of English Bi for the Division of Christian Educatio NCCUSA, were the leaders.

Capacity of the camp is 100, includi staff. JAMES F. VORKOP

WISCONSIN:

1918 Stand on "Legalistic Principles Of Apportionment Plan Quoted

MADISON—Stewardship Secretar G. B. McCreary, editor of the synodic bulletin, published in the August editi a two-page article on "The Birth of t Grace System." He narrated how D P. W. Roth, Milwaukee, back in 191 read the report of the Committee o Equitable Apportionment, which i cludes the following:

"Based as it is upon legalistic pri ciples, the Apportionment Plan and i modifications as now in force in o church, can never be made to work an equitable or satisfactory manner. O the other hand, the scriptural freewi system, by which we succeed in raisi our current expenses, has proven ad quate to all demands made upon it whe ever it has been sincerely and conscie tiously carried out."

Since June 5, 1918, Northwest Synod has practiced grace-giving.

Itineraries that will take two returned foreign missionaries the length and breadth of Wisconsin during September have been completed. Missionaries Gordon O. Lindemann, Liberia, and Wilbur E. Wicklund, India, will spend most of September visiting the congregations and addressing special meetings.

The Executive Committee of synod is formulating plans to bolster up Home Mission Sponsors, Incorporated, an organization that receives funds with which to give new missions an extra boost. "If our synod can underwrite 20 units for foreign missions by annual gifts of more than $12,000, we ought to be able to do equally well for home missions on the territory of the Synod of the Northwest," said one pastor. A promotion committee will be appointed to secure funds on a "unit basis," somewhat like the plan of the Board of Foreign Missions. This extra emphasis was authorized by the synod at its last convention.

BETHLEHEM CHURCH, Portage, couldn't wait until the plaster in the new church was applied before holding the first service. During the summer, the city observed its centennial and the use of the church was considered by the congregation as a part of the celebration. The new church will be dedicated Nov. 30.

THE REV. LEROY FUTSCHER was ordained Aug. 3 by President Paul E. Bishop. At the same service he was installed pastor of the Waterloo-Marshall parish.

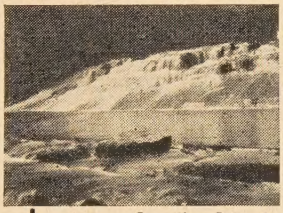
THE REV. JOHN H. GERBERDING has resigned as pastor of congregations at Lancaster, Burton and Montfort to accept the pastorate of the newly organized mission at Menomonee Falls, near Milwaukee. He took up his new duties Aug. 15.

FALL MEETING of Wisconsin Conference will be held Sept. 4 and 5 at the Pine Lake Lutheran Bible Camp, Waupaca.

ANOTHER CONGREGATION in Wisconsin has faced high costs to build a church edifice. One of the latest is St. Mark's, Jefferson, where building was a necessity, since the old church building had been sold. Cost of the building was $107,000.

ST. TIMOTHY'S, Menasha, and PENTECOST, Milwaukee, have scheduled dedicatory services in September for their new and enlarged edifices.

CHARLES A. PULS



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in conclusion . . . . . .

When I came home from the Lutheran World Federation assembly in 1947, I carried with me for weeks a memory of the grey poverty I had seen in Europe. It hurt like an old toothache. I remembered the scanty supply of clothing a mother had shown me in the family wardrobe in Holland, desolate destruction of the cities of Germany, pinch-faced hunger of children in Austria, rat-like life in the cellars of cities of Poland.

This time the situation is completely different. There is an atmosphere of brisk prosperity in western Europe. The rubble of war-damaged communities has been cleared away surprisingly, and bright fresh buildings have replaced the ruins. Shops are overflowing with merchandise. Imagine fine beefsteak at 35 cents a pound in Hannover!

I realize that the prosperity is not evenly distributed. The refugees are still huddled in their camps. Prices of most things in Germany are about as high as in America, although the average German workman gets less than $100 a month. But Hannover—about as large as Kansas City or Seattle—has 100,000 homes (7,000 built last year), huge office buildings, railroad stations and airport in good condition.

We Americans can be grateful we had a part in the reconstruction of Europe. We church people especially gave immense assistance when it was most needed. It is fine to discover that the Germans are grateful to us.

There are still countless people who need our gifts of food and clothing. Homeless people in European refugee camps, in the kingdom of Jordan, in India, Pakistan, Korea are living ble and desperate lives. Now that our e perience in Europe has proved that c gifts can actually keep people going u til normal processes are in operati again, we should be encouraged to a those who still greatly need us.

New energy of the Lutheran church around the world in meeting their pro lems and increasing their work is due a large extent to the fact that we Ame icans in this postwar time achieved great sense of our responsibilities to o brothers. "Lutheran World Action" much more than the slogan for an annu campaign for money. It is an hone description of a great reality, a wor program which it has been our privile to support with extraordinary results.

I haven't any doubt that the peop a hundred years from now who wri the history of the church in our time w be amazed at the vigor and keen for sight our leaders of today have shown sizing up the world situation and e couraging us to back them up in doi something about it.

There are powerful destructive forc at work in the world, and they may t umph in the end. We aren't required take responsibility for the final outcom This is God's world, and we leave th future in His hands. We are required do what we can do now. That's all.

And as of mid-August, 1952, I ha the comfortable notion that so far these postwar years we church peop have done well. Our big danger, course, is in thinking we can resign no from our world task. That time wo come as long as we live.

—ELSON RUFF

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The Rev. E. Theodore Bachmann, Ph.D., Professor of Historical Theology
The Rev. Harry J. Mumm, Ph.D., Professor of Biblical Theology
The Rev. Gerhard E. Lenski, Ph.D., Guest Professor of Systematic Theology

+

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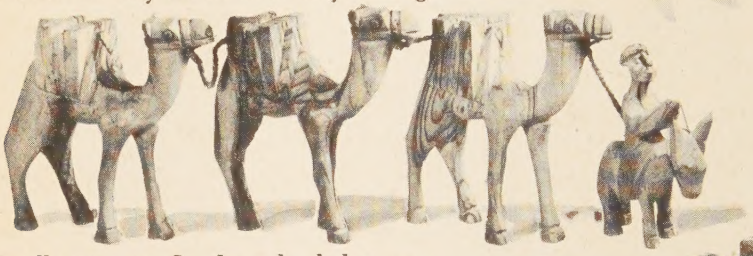

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